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AN
INDEX TO THE PROPER NAMES
OCCURRING IN
VĀLMĪKI'S RĀMĀYANA

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PREFACE

We are privileged to present before the academic world the reprint of the twelve volumes of the famous "The Princess of Wales Sarasvati Bhavana Studies" published between the years 1922 and 1954 under the authority of the Government of the United Provinces with Dr Gangānātha Jhā as its first editor. We are thankful to the University Grants Commission for releasing adequate funds for the publication.

The present editor takes upon himself the responsibility of reprinting the volumes according to a principle convenient and commendable to readers by putting together in one separate book the several articles from the pen of a single writer published serially in successive volumes on one subject. To mention, Mm. Gangānātha Jhā's 'Studies in Hindu Law', Mm. Gopīnātha Kavirāja's 'The History and Bibliography of Nyāya-Vaiśeṣika Literature', 'Notes on Religion and Philosophy' (a collection of Kavirājaji's 24 articles) and Colonel J. A. Jacob's 'Index to Śābara-Bhāṣya', which appear in Vols I-IV and VI, Vols. III-V and VII, Vols I-X, and Vols. II-III and VI-VIII respectively are printed in four separate books.

Shri Manmatha Natha Ray's articles in this Volume containing an Index to the Proper Names occurring in Vālmiki's Rāmāyana were published in the following volumes of the Old Series .

- Vol. V, pp. 163-192
- Vol VI, pp. 45-108
- Vol. VII, pp. 109-140
- Vol. VIII, pp. 97-153
- Vol. IX, pp. 19-84

The plan followed in this book was studied by Professor Sylvain Levi with the remark that the Index in the fitness of things should have been based on a comparative study of the various recensions of the text and not confined to a single redaction only. The learned Editor of the Old Series, Mahāmahopādhyāya Gopinātha Kavirāja thought that the adoption of the procedure would have unnecessarily complicated the task of the compiler. Accordingly he suggested that a more simple procedure might be adopted by suffixing a number of appendices at the end, showing the different recensions and adding a supplementary portion of the work treating of the additional matter of the other recensions.

We have reasons to believe that the work could not be completed as envisaged by Mahāmahopādhyāya Kavirājaji. The original work, however, was printed upto 'Yūpākṣa'. Thus, this work fulfils a longstanding demand of the academicians to bring it out in a book-form.

I feel very happy to be associated with this University once again to see this important work printed in a book-form. The task of editing is indeed very difficult. And, in this context I must appreciate the invaluable services rendered by our Librarian, Shri Lakshmi Narayan Tiwari, in helping me in completing this work and seeing it through the press. I bestow my choicest blessings on him.

15th March, 1984

Gaurinath Śāstri

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PREFATORY NOTE

It is hardly possible to overestimate the value of scientific indexing, especially of works which are considered as forming the basic literature for the cultural study of a nation. From this point of view the Epics and the Purāṇas occupy the foremost position. Much has been done of late in this direction—though more still remains—for the Mahābhārata by such eminent scholars as Hopkins and Sorensen, but the Rāmāyaṇa seems to have received but scant attention. The labours of Weber, Jacobi and others in connection with the Rāmāyaṇa, like those of Holtzmann, Dahlmann, etc., for the sister Epic, are indeed laudable, but they cannot render a thorough Indexing (descriptive, nominal and topical) of these works unnecessary.

So far as Nominal Index is concerned Sorensen's work on the Mahābhārata may be taken to be a model. A similar work on the Rāmāyaṇa has long been felt to be a desideratum. Mr. Manmatha Nātha Roy, M. A., Research Scholar of the Govt Sanskrit College, Benares, whom I entrusted with the compilation of an Index of this kind, has just finished his work, and I am glad to introduce it to the public. In the present work the writer has given a descriptive account of all the proper names that occur in the Epic and in the "Topical Index", which is to follow as a separate work very soon, an attempt has been made to sum up, under specific heads, the entire contents of the Text. It is expected that this will greatly facilitate a closer study of the Rāmāyaṇa.

The numerical references in the Index are to the Bangavasi Edition of the Text of 1308 B. S , corresponding to the Nirnaya Sagar Edition of 1921.

Government Sanskrit College,
Benares

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GOPINATH KAVIRAJ

INDEX TO VĀLMĪKI RĀMĀYAṆA

A

AMŚUDHĀNA—a village. Finding it difficult to cross the Gangā here Bharata drove to Prāg-vata (II. 71. 9).

AMŚUMĀN—Son of Asamañja (I. 38. 22, I. 70. 38). Agreeable to all people and of sweet speech (I. 38. 23). दृढधन्वा महारथः (I. 39 6). Placed in charge of the sacrificial horse by Sagara (I 39 6-7) At the desire of Sagara went to the nether world in search of his uncles and the cattle-lifter, directed by the Regional Elephants. Coming upon the heap where his uncles had been reduced to ashes, he found the horse roaming about. With the advice of Garuḍa performed the Tarpaṇa ceremony in memory of his uncles with the water of the Gangā, and then returned to Sagara with the horse to complete the sacrifice (I 41 1-23) पुरुषव्याघ्र (I. 41. 14). महातेजाः (I. 41. 15). शूरः कृतविद्यः तेजसा पूर्वैः तुल्यः (I. 41. 2). Elected king by the people on the demise of Sagara. A great king, whose son was Dilipa. Passing on the reins of the government to Dilipa, practised austerities on the heights of the Himavān for 32 lākha years (I. 42. 1-4). वीर्यवान्, महा-तपाः (I 41 22). सुधार्मिकः (I 42. 1) तपोधन. (I. 42. 4). तेजसा लोके अप्रतिमः (I 44. 9). राजर्षिः गुणवान् महर्षिसमतेजाः, ब्रह्म-तुल्यतपाः, क्षत्रधर्मस्थित (I. 44 10).

AKAMPANA—Carried the news of the destruction of the Rāksasa colony of Janasthāna to Rāvaṇa at Lankā (III. 31. 1-2). In reply to Rāvaṇa's enquiries as to who did it (III. 31. 3-7), described with his leave

the appearance (III 31. 10-11), strength, and valour of Rāma (III. 31. 14-20, 22-28) and finally advised Rāvaṇa to abduct Sitā without whom he thought Rāma could not live long (III 31. 29-31). Appointed general of the Rākṣasa army by Rāvana after Vajradamṣṭra. सर्वशास्त्रकोविदः. A strict disciplinarian, defender and leader of the army in wars, well-wisher of Rāvana and an experienced soldier (IV 55 1-4) मेघाभः मेघवर्णं मेघस्वन-महास्वनः (VI 55 7). In the battle field never shook even before the Devas (VI 55.8) सिंहोपचितस्कन्धः शार्दूलसमविक्रम (VI 55.12) Went out at the head of a large army driving in a chariot and disregarding all sorts of omens (VI 55 7-13) Did fearful slaughter in the ranks of the Vānara army (VI. 55 28) Finding that the Rākṣasa army was being cornered by the Vānaras, drove the chariot that side and wrought havoc in the ranks of the Vānaras (VI. 56 1-7). रथिना वरः (VI 56 6). Received Hanūmān with a shower of arrows (VI. 56 11). Cut off the hill-top to pieces with which Hanūmān attacked him (VI. 56.18). On finding the havoc wrought by Hanūmān in the ranks of the Rākṣasa army (VI 56.19-24), shot 14 deadly arrows at him and fought on till struck down dead (VI. 56 25-30). महात्मा नवोदितार्कपिमताम्रवक्त्रः. Accompanied Rāvana to the battle-field riding on an elephant (VI 59. 14) Son of Sumālin and Ketu-Matī (VII. 5 38-39). Overwhelmed in the action against Māndhātā (VII. 23 (c). 34). Accompanied Sumālin to fight against the Devas (VII. 27 28).

AKOPA—A counsellor of Daśaratha (I. 7. 3)

AKSA—A Rākṣasa, roughly handled by Hanūmān (1 1. 75). Rāvaṇa's son. Went out to fight with Hanūmān at the desire of Rāvaṇa. Fought with Hanūmān, but was killed at the end. (V. 47. 1-36). समरोद्धतोन्मुखः (V.

47 1) प्रतापवान् काञ्चनचित्रकार्मुकः (V. 47 2). वीर्यवान् नैर्ऋतर्षभ (V 47. 3) अमरतुल्यविक्रमः (V 47 6) हरीक्षण (V 47.8) समाहितात्मा (V 47 10) आशुपराक्रम. (V. 47. 12) समाधिसयोगविमोक्ष-तत्त्वविद् (V. 47 14). रणचण्डविक्रमः प्रवृद्धतेजोबलवीर्यसायकः (V 47. 19) वीर्यदर्पितः क्षतजोपमेक्षणः (V 47. 20). रथिश्रेष्ठतरः (V. 47 22)

AGASTYA—A Ṛṣi who with his brother dwelt in the Daṇḍaka forests Rāma during his exile paid a visit to them Directed by him, Rāma came in possession of certain divine weapons (I. 1. 42-43) Rāma's visit to him foreseen by Vālmiki (I 3 19) Sunda having been killed by him, Tāṭakā and her son, Mārīca rushed at him, but he changed them into Rākṣasas ऋषिसत्तमः, भगवान् ऋषिः (1 25 10-13).

On the eve of his banishment, Rāma instructed Lakṣmaṇa to send valuable presents and some cows to him. ब्राह्मणोत्तमः (II. 32 13-14).

मुनिसत्तमः (III 11 30). महर्षिः धीमान् (III. 11. 32). महामुनिः (III. 11. 37). With a desire to do good to humanity, cleared the Southern regions of demons (III. 11 54). At the request of the Devas, ate away Vātāpi the Asura, and reduced to ashes his brother, Ilvala (III. 11. 55-67). द्विजेन्द्रः दीप्ततेजाः (III. 11 66). His hermitage described (III 11. 73-76, 79-80, 86; 89-93) Made the Southern regions habitable by destroying the Rākṣasas (III. 11. 81-84). Stopped the growth of the Vindhya hills (III 11. 85) स्वेनैव कर्मणा लोके विख्यातः (III. 11 79). पुण्यकर्मा (III 11. 81). दीर्घायुः (III. 11. 86). लोके विश्रुतकर्मा (III 11. 86) लोकोर्चितः साधुः सतां हिते नित्यं रतः (III. 11. 87). The disciple, instructed by Lakṣmaṇa (III. 12 1-4) entered the fire-temple and announced the arrival of Rāma (III. 12. 5-9). मुनिश्रेष्ठः तपसा दुष्प्रघर्षणः (III. 12. 6). Instantly asked him to show them in (III. 12 9-12). Appeared before Rāma, etc , surrounded by disciples (III. 12 21)

भगवान्, तपसा निघान् (III. 12 23). Saluted by Rāma, etc , (III. 12. 24) offered them seats, and received them formally (III. 12 26-27) Honoured Rāma separately, for he was the king as well as a guest (III 12. 28-30), and presented him with divine weapons (III. 12. 31-37). Praised highly the womanly qualities of Sītā, and the loyalty of Laksmāna (III 13 1-8) अनल इव दीप्तः (III 13.9). In reply to Rāma's enquiry (III 13. 10-11) suggested the name of Pañcavatī, then described the route (III 13. 12-22). सत्यवादी. Gave leave to Rāma, etc , to depart (III 13. 23-24) भावितात्मा (III 15 12). Congratulated Rāma on the destruction of Khara, and explained to him the mystery of Indra's visit to the hermitage of Śara-bhanga (III. 30. 34-37). His annihilation of Vātāpi referred to (III. 43. 42-44)

Lived near the Malaya hills. आदित्यसकाशः ऋषिसत्तम महात्मा, Sugrīva instructed Angada and others to propitiate him before proceeding further in quest of Sītā (IV 41. 15-16). Placed the Mahendra hills in the bottom of the sea (IV 41. 20). Viśva-karmā built a mansion for him on the heights of the Kuñjara hills (IV. 41 34-36). Guardian deity of the South (IV. 45 6)

Appeared before Rāma on the eve of his final struggle with Rāvana, and communicated to him the victory-yielding स्तव addressed to the Sun, and advised him to repeat it thrice before fighting with him (VI 105. 1-27). His cultural conquest of the South referred to by Rāma (VI 115. 14)

Came to congratulate Rāma on his return home (VII 1. 3). Requested the porter to inform Rāma that the Ṛṣis were waiting outside (VII. 1. 8-9). At the request of Rāma (VII. 1 29-36), proceeded to narrate the life-history of Indrajit (VII. 2-30) कुम्भयोनिः (VII,

2. 1); (VII. 37(b). 5). त्रेताग्निसमविग्रहः (VII. 4. 2) In reply to Rāma's query (VII. 4 1-7), described the history of the early Rākṣasa settlers of Lankā (VII 4. 8). In reply to Rāma's question (VII. 10 1), described the austerities practised by Rāvana, etc. (VII. 10. 2-49) In reply to Rāma's query (VII. 23(e). 66-67), said that the island-man was the Lord Kapila, and the 30 crores were the reflections of his Great Soul (VIII 23 (e). 67-70). In reply to Rāma's enquiry (VII. 31 1-4), described Rāvaṇa's discomfitures (VII. 31. 5-34, 44). In reply to Rāma's query (VII 35 1-13) proceeded to describe how on account of an imprecation, Hanūmān was not conscious of his strength (VII 35 14-36, 49) Asked for permission to retire (VII. 36 51). Accepting Rāma's invitation, withdrew (VII. 36. 58-59). At the request of Rāma (VII. 37(a). 1-3), narrated the birth of Ṛksarāṭ, Vālin and Sugrīva (VII. 37(a) 3-59). Explained why Rāvaṇa had abducted Sītā (VII. 37(b). 5-37(c) 28) in the words of Nārada (VII. 37(d). 1-9). Described the discomfiture of Rāvaṇa at the hands of women of Śveta-dvīpa (VII. 37 (e). 1-55). Retired (VII 37(e). 61). Born of a pot in which Mitra and Varuṇa had deposited their energy; retreated soon after, saying to Mitra, "I am not your son". तेजोमयः, विप्रः, ऋषिसत्तमः (VII 57. 4-5). Received the Devas warmly and honoured them equally (VII 76. 21) Receiving Rāma duly, congratulated him for having restored the Brāhmaṇa's child to life, and offered to make a gift of a few ornaments to him (VII. 76. 25-33). In reply to Rāma's query (VII. 76. 33-36), proceeded to narrate an anecdote of the Tretā Age (VII. 76 36) How he had seen a heavenly being feeding on a corpse in a lonely forest, and how out of curiosity he enquired why he ate such impure things VII. 77. 1-20). Moved to hear Śveta's sad story (VII.

78 1-25), accepted his gifts, thus paving his way to heaven (VII. 78 26-29) In compliance with Rāma's wish (VII 79. 1-3) described the story of Rājā Daṇḍa (VII. 79 4-81 20). As the evening came on, advised Rāma to say his evening prayers (VII. 81 21-22). धर्मनेत्रः (VII. 82. 8). In reply to Rāma's application (VII. 82. 5-7) granted him permission to depart (VII. 82. 8-13) सत्यशील (VII 82. 14)

AGASTYA'S BROTHER—Lived at the distance of 4 Yojanas to south of Sutīksna's hermitage (III. 11. 37) His hermitage described by Rāma (III 11 47-53). Rāma, etc., on their way to Agastya's place broke their journey for a night there (III. 11. 69-70). Next morning with his permission left for Agastya's hermitage (III. 11. 71-73).

AGNI—At the desire of Brahman produced Nīla (I 17 13) On being vanquished by Bālī waited on Viṣṇu (I. 29 6) Requested by the Devas petrified the discharged energy of Mahādeva (I 36. 17) Waited on Brahman along with other Devas to obtain a commander-in-chief (I. 37. 1-2) Referred to by Brahman to be the one who could bring about the birth of the commander of gods (I. 37. 7). Deputed by the Devas to bring about the birth of a son by depositing the energy of Mahādeva in Gangā (I 37. 10-11) हुताशनः (I. 37. 11) पावक (I. 37. 12) Went to Gangā and asked her to bear the child to please the Devas (I. 37. 12). Gangā being ready (I. 37. 13) saturated her through and through (I. 37. 14). Gangā pleading inability (I. 37 15) directed her to deposit the foetus by the side of the Himavān (I. 37 17). सर्वदेवपुरोगमः (I. 37 15). Elected Kārtikeya commander-in-chief of the divine army (I. 37 30). Requested by Indra to get his testicles restored (I. 49. 1), appro-

ached the Pitṛs for remedy (I. 49. 5) Became nervous when Viśvāmitra wanted to hurl the Brahma weapon at Vasistha (I. 56. 14) His protection invoked by Kauśalyā on the eve of Rāma's exile (II. 25. 24). Agitated at the austerities of Maṇḍa-karṇi sent five Apsarās to create mischief (III. 11. 13-15) Greeted by Sītā on the appearance of Hanūmān as Rāma's messenger (V. 32. 14) His temple at Agastya's hermitage visited by Rāma (III. 12. 17). His protection invoked by Sītā in favour of Hanūmān (V. 53. 25-28). Begot Sannādana on a Gandharva girl. कृष्णवत्सन् (VI. 27. 20). Came out of the fire placing Sītā on the lap and testifying to her spotless character, and advised Rāma to accept her as his wife (VI. 118. 1-10). लोकस्य साक्षी (VI. 118. 5). On the destruction of Lavaṇa (VII. 69. 36) appeared before Śatrughna ready to grant boons (VII. 70. 1-3). Disappeared after granting him the boon (VII. 70. 6-7). Congratulated Rāma on the death of Śambūka (VII. 76. 5-6). On the flight of Indra (VII. 85. 15-16), approached Viṣṇu (VII. 85. 17). Paid his respects to Viṣṇu (VII. 110. 13).

AGNI-KETU—A Rākṣasa chief who in Rāvaṇa's court stood ready with his arms to kill Rāma, etc. (VI. 9. 2) Fought with Rāma (VI. 43. 11). Killed by Rāma (VI. 43. 26-27). दुर्धर्षः (Ibid).

AGNI-VARṆA—Son of Sudarśana and father of Śighra-ga (I. 70. 40-41)

ANĠAS, THE—Ruled over bo Roma-pāda (I. 9. 8) Stricken with drought (I. 9. 9). So called, because Kandarpa when reduced to ashes by Mahādeva, cast off his body (अङ्गम्) here (I. 23. 10-14) Daśaratha offered the produce of—to appease the wrath of Kaikeyī (II. 11. 37-38) Sugrīva asked Vinata to go there in quest of Sītā (IV. 40. 23)

ANGADA—Son of Vālin and Tārā, the Crown-Prince. While he went into the forests, the spies informed him about the alliance between Sugrīva and Rāma. This fact he reported to Tārā (IV. 15 15-18). गुणज्येष्ठ. कनकाङ्गद (IV 18 50) बालः अकृतबुद्धिः एकपुत्र मे प्रिय (IV. 18. 52) Vālin on his death-bed asks Rāma to take care of him (IV. 18 50-53) वीरः सुकुमारः सुखोचितः (IV. 20. 17) प्रियचारुवेष (IV 20. 24). Sugrīva asked by the dying Vālin to take care of him on his death (IV. 22 8-15) सुग्रीवस्य तुल्यपराक्रमः (IV 22. 11) तेजस्वी तरुणः (IV 22 12). Advised by his dying father to follow the wishes of Sugrīva (IV 22. 20-23). पिङ्गाक्षः (IV 23 22). Asked by his mother touched the feet of the dead Vālin repeating his name (IV. 23 22-25), सुजनः सुवस्य (IV. 24. 20) Asked by Lakṣmaṇa to bring garlands, cloths, oil, ghee, etc. (IV. 25. 16). Helped Sugrīva in placing the corpse of Vālin in the palanquin (IV. 25. 28) Embraced by the weeping Tārā and other ladies of the harem (IV. 25 33-34). With a heavy heart placed the dead body of his father on the pyre, set fire to it and walked solemnly round it and then along with others performed the तर्पण ceremony (IV. 25. 49-53). वीरः (IV. 26 12) ज्येष्ठः सदृशः विक्रमेण च अदीनात्मा (IV 26 13) Appointed Yuvarāja by Sugrīva at the desire of Rāma (IV. 38) Became perturbed at seeing Lakṣmaṇa advancing towards him angrily (IV. 31. 31). At Lakṣmaṇa's request (IV. 31. 32-34), hurried to announce him (IV 31 35) सभ्रान्तभावः परदीनवक्त्रः तरस्वी Did so after saluting Rāma, Tārā and Sugrīva (IV. 31. 36-37) Lakṣmaṇa passed by his well-furnished house in Kiskindhā (IV 33. 9). Joined Sugrīva with 1000 Paḍmas and 100 Śankhas of Vānaras (IV. 39 29-30) Sugrīva appointed him as the general of the contingent going to the South in search of Sītā (IV 45 6). Accom-

panied Hanūmān to the South (IV 48. 1). Searched the Vindhyas for nothing (IV. 48 2-6). Killed a mighty Asura in the water-less and tree-less tract (IV. 48 7-23) Finding his companions dispirited, proposed that they should once more ransack the southern parts in search of Sītā for fear of Sugrīva and Rāma (IV. 49. 1-10) महाप्राज्ञः (IV. 49 1). Once more searched in vain the Vindhya forests and the Rajata hills till overtaken with fatigue (IV. 49 15-23). Having ransacked the Vindhyas, entered the Rkṣa cave in search of water (IV. 50 1-8). सिंहवृषस्कन्धः पीनायतभुजः (IV. 53 7). When coming out of Rkṣa cave he discovered that the time allotted by Sugrīva was already past, proposed to die of starvation on the sea-side as Sugrīva would never tolerate the failure of the expedition (IV 53. 7-19)

बुद्ध्या ह्यष्टाङ्गया युक्त. चतुर्बलसमन्वित. चतुर्दशगुण तेजोबलपराक्रमै. शश्वच्च आपूर्यमाणः श्रिया शुक्लपक्षादौ वर्धमानः शशाव बुद्ध्या बृहस्पतिसमः विक्रमे पितुः सदृशः (IV 54. 2-4). Vehemently condemned faults of Sugrīva and along with his companions undertook to die of starvation (IV 55. 1-23) On finding Sampātī drawing towards them bemoaned their lot and praised Jaṭāyus for his whole-hearted devotion to Rāma's cause (IV. 56. 6-16) In reply to Sampātī's enquiries introduced himself, described the death of Jaṭāyus and the circumstances that had led the Vānaras to take to fasting (IV. 57 4-19). Anxiously asked Sampātī to direct the Vānaras to Rāvaṇa's place of refuge (IV 58. 8-10). Finding his followers dejected at the sight of the roaring sea tried to rouse their courage (IV. 64. 8-10). Next day, held again a council and asked the Vānaras who could save their lives and limbs from being destroyed by Sugrīva, by leaping across the sea, to come forward (IV. 64. 11-19). When everyone

kept quiet, exhorted them to speak out (IV. 64 20-22). Told in the council that he could certainly jump a hundred Yojanas but was not sanguine if he could return (IV 65 18-19) सत्यविक्रमः परन्तप (IV 65. 26) In reply to Jāmbavān's contention that he must allow his servants to try the game first (IV. 65. 20-27), said that if nobody was ready to go then they should once more take to fasting; for they could not return home without having located the whereabouts of Sītā (IV 65 28-32). On the return of Hanūmān paid him high compliments (V 57 44-48). Sat down on the Mahendra hills along with Hanūmān, surrounded by the Vānaras (V 57 49-53). After Hanūmān's speech (V. 59 1-32) proposed to release Sītā by vanquishing the Rāksasas without giving any previous information to Rāma and Sugrīva (V. 60 1-13). Approving the proposal of Jāmbavān (V. 60. 14-20) took his way home (V. 61 1-2). Gave permission to his companions to drink honey of the Madhu-vana, when they prayed for it (V. 61 11-12) धोमान् (V. 61 13) Gave free license to the Vānaras to drink (V. 62 2-4) On hearing the message delivered by Dadhī-mukha (V. 64. 1-12) proposed that they should go to Sugrīva without delay (V. 64. 12-17) His proposal having been approved (V. 64. 18-22) went to Sugrīva by the aerial route followed by the Vānaras (V. 64. 23-26). Approached Sugrīva leading the party of Vānaras and then bowed to Sugrīva and Rāma (V 64. 40-41). Carried Lakṣmaṇa on his shoulders during his expeditionary march to the South (VI. 4. 19). In reply to Rāma's request (VI. 17 31-33) suggested that they should examine well Vibhīṣaṇa before taking him in (VI. 17 38-42). मतिमान् (VI. 17. 38). Guessed that Śuka was a spy and as such he should be confined (VI. 20. 29-30). Placed in charge

of the centre of the invading army (उरसि) (VI. 24. 14). गिरिशृङ्गप्रतीकाशः पद्मकिंजल्कसनिभः (VI 26 15). Son of Indra (VI 30. 14). Was to lead the attack against the southern gate defended by Mahodara and Mahā Pārśva (VI. 37. 27). Pursuant to Rāma's order entered Lankā and presented the ultimatum to Rāvaṇa in open court on behalf of Rāma. (VI. 41. 73-81). आत्मवान् (VI. 41. 85). Hearing the command of Rāvaṇa (VI. 73 82-83), allowed the Rākṣasas to capture him; when they had done so he leaped up along with his captors, then demolishing the pinnacle of Rāvaṇa's place, returned to his own camp by the aerial route (VI. 41 84-91) Fought a duel with Indrajit (VI. 43 6) Smashed to pieces the chariot of Indrajit with his club (VI. 43 19) Dismounted Indrajit by destroying his chariot and the driver, hence applauded by the Devas and the sages (VI 44 28-29). At Rāma's desire went up (VI. 45 1-3) to discover the position taken up by Indrajit, but foiled (VI. 45. 4-5). Repaired where Rāma and Lakṣmaṇa were lying senseless (VI. 46. 3) Wounded by Indrajit (VI. 46. 21). Carefully guarded the Vānara army (VI. 47. 2-4). In reply to Sugrīva's query (VI 50 1) told him that the cause of the flight of the Vānaras was the condition of Rāma and Lakṣmana (VI 50. 2-3). Finding that the Rākṣasas under Yajña-daṁṣṭra were creating a havoc in the Vānara army, annihilated the Rākṣasas (VI. 53. 27-32) Finding the Vānara army hard pressed by Vajra-daṁṣṭra, fought a contested duel with Vajra-daṁṣṭra—in the course of which he uncharioted him, exchanged fists and fought with broad sword and shield, till he killed his opponent (VI 54. 16-37). Killed Kumbha-hanū (VI. 58 23). Guarded the gate at the desire of Rāma (VI 61. 37). Finding the Vānara chiefs panic-stricken at sight of Kumbha-

karna (VI. 66 3) tried to rouse their spirit by delivering a harangue (VI 66 4-7) Finding the Vānara army flying in disorder once more rallied it delivering a harangue (VI 66 18-32) Fought a duel with Kumbha-karna till stunned by a blow fell down (VI. 67. 42-49). वज्रहस्तात्मजात्मज (VI 67. 42) युद्धमार्गविशारदः (VI 67. 47). In obedience to Sugriva's order (VI 67. 81-82) fought a duel with Narāntaka and killed him with his horse (VI. 69. 83-94). Congratulated by the Devas, became gratified with his achievement (VI 69. 95-96). Simultaneously attacked by Devāntaka, Triśirā, Mahodara (VI. 70. 1-4), bravely defended himself till rescued by Nīla and Hanūmān (VI. 70 5-20) Wounded by Indrajit (VI. 73. 45). Fought a duel with Kampana and killed him (VI. 76 1-3). Fought with Śonitākṣa, broke to pieces his bow, then snatching away his sword mortally wounded him (VI 76. 4-10) Fought single handed with Prajaṅgha, Yārpākṣa and Śonitākṣa (VI. 76 14-15). Killed Prajaṅgha in a duel (VI 76. 18-27) Fought a duel with Kumbha but was badly wounded (VI. 76. 46-55). Joined Lakṣmana while he went to fight against Indrajit (VI 85. 35). Fought a duel with Mahā-Pārśva when his army was hard pressed and at last killed him (VI 98 1-22). Greeted Rāma on the death of Rāvaṇa (VI 108. 33). Received costly Angadas on the occasion of Rāma's coronation (VI 128 77) Caressed and honoured by Rāma (VII. 39 16-19) Succeeded Sugriva in Kiskindhā (VII. 108. 22).

ANĠADA—Son of Lakṣmaṇa. धर्मविशारदः दृढविक्रमः (VII. 102. 2). Made King of Kārupatha (VII. 102 11)

ANĠADĪYĀ—Capital of Kārupatha, ruled over by Anḡada. Founded by Rāma. रम्या पुरी, रमणीया, सुगुप्ता (VII 102 8).

AÑGA-LEPĀ—A town of the West Sugrīva sent Susena, etc , there in search of Sitā (IV 42 14)

AÑGĀRAKĀ—A Rākṣasī of the Southern Seas who drew her victims by means of their shadows (IV 41 26) Sugrīva asked Angada to search carefully these places for Sitā (IV. 41. 27).

AÑGIRASA—A Prajāpati who came after Pulastya (III. 14. 8).

His descendants cursed Hanūmān for creating mischief in the hermitage (VII. 36. 32-34). Invited to a sacrificial session convened by Rājā Nimi (VII 55. 9).

AJA—Son of Nābhāga, and father of Daśaratha (I 70 43).

AÑJANA, THE—Hills. Sugrīva asked Hanūmān to send for the Vānaras living there (IV. 37. 5) 3 crores came thence (IV. 37. 20)

AÑJANA—A regional elephant (VII 31. 36).

AÑJANĀ—अप्सरसा श्रेष्ठा, विख्याता अप्सरा alias पुञ्जिकस्थला, wife of the Vānara chief Kesarī, विख्याता त्रिषु लोकेषु रूपेणा-प्रतिमा भुवि, कामरूपिणी. On account of a curse was born as the daughter of the Vānara chief Kuñjara. One day while she was loitering about on the hills in the form of a human being Vāyu stripped her naked and had an intercourse with her in mind. Hanūmān was the child of this union. She safely delivered him in a lonely cave (IV. 66. 8-20). Raped by Rāvaṇa while on her way to Brahman's place (VI. 13. 11-12). Hence cursed Rāvaṇa (VI. 60. 11). Daughter of Varuṇa (Ibid). Wife of Kesarī gave birth to Hanūmān.

ATI-KĀYA—अतिविवृद्धकायः, विन्ध्यास्तमहेन्द्रकल्पः, धन्वी, अतिरथ, अतिवीरः. Accompanied Rāvana to the battle-field twanging his bow (VI. 59 16) Nephew of Kumbhakarṇa who mourned the loss of his uncle (VI. 68. 7) On hearing the words of Trisīrā (VI. 69. 1-7) offered to go to the battle-field (VI 69 9) शक्रतुल्यपराक्रमः, वीरः, अन्तरिक्षगतः, मायाविशारदः, त्रिदशदर्पघ्नः, समरदुर्मदः, सुबलसम्पन्नः, विस्तीर्णकीर्तिः, never suffered a defeat, अस्त्रवित्, युद्धविशारदः, प्रवरविज्ञानः, लब्धवरः, शत्रुबलादर्नः, भास्करतुल्यदर्शनः (VI. 69. 10-14). Son of Rāvana went to the battle-field taking leave of Rāvana (VI. 69 17-19). अतितेजस्वी, drove in an armoured car, well-armed and surrounded by numerous warriors (VI. 69. 25-28). ब्रह्मदत्तवरः, अद्रिसंकाशः, देवदानवदर्पहा (VI 71 3). When all his companions were killed got angry and made a rush at the Vānara army putting them to flight (VI 71. 1-9) हरिलोचनः, driving in a chariot drawn by a thousand horses (VI. 71.12). The car protected by armours, held a great bow and sharp arrows in his hands, with two broad-swords hanging on either side रक्तकण्ठगुणः, धीरः, महापर्वतसन्निभः (VI. 71. 12-24). वृद्धसेवी श्रुतबलः सर्वास्त्रविदुषा वरः (VI. 71 28) अश्वपृष्ठे नागपृष्ठे खड्गे धनुषि कर्षणे । भेदे सान्त्वे च दाने च नये मन्त्रे च सम्मतः (VI 71. 29). Son of Dhānya-Mālin and Rāvaṇa (VI 71 30). By means of asceticism so far pleased Brahman that he presented him with weapons, divine armours and a shining car (VI 71. 31-32). Vanquished hundreds of Devas and Dānavas including Indra and Varuṇa (VI 71. 33-34). Twanging his bow plunged into the thick of the Vānara army, then defeating Dvi-vida, Mainda, etc, challenged the heroes alone to come and fight with him (VI. 71 37-45) Seeing Lakṣmaṇa standing before him (VI 71. 46-49), ironically advised him to stand back as he did not care to fight with boys (VI. 71. 50-56) Fought a hard contested duel with

Lakṣmaṇa but killed (VI 71 76-105) Accompanied Sumati to the battle-field to fight against the Devas (VII. 27 31)

ATI-MUKHA—A Vānara chief, created by gods to help Rāma (VII. 36. 48).

ATRI—Rāma in exile went to his hermitage from Citrakūta accompanied by Lakṣmaṇa and Sītā. Received them like his own children, महायज्ञाः भगवान् (II. 117 5). Looked after the arrangements of hospitality personally and received courteously Lakṣmaṇa and Sītā (II 117 6). Asked the ascetic's wife Anasūyā to take care of Sītā ऋषिसत्तम. (II. 117 8) धर्मज्ञः सर्वभूतहिते रतः (II. 117. 7). In glowing terms introduced Anasūyā to Rāma and asked Sītā to approach her (II. 117 9-13). कुलपति सूर्यवैश्वानरोपम (VI. 123 48) Went from the south to greet Rāma on his return home (VII. 1. 3). Invited by Rājā Nimi to act as a priest in a sacrificial session (VII. 55 9).

ATRI—A great sage of the north who came to greet Rāma on his return home (VII. 1. 5).

ADITI—Gave birth to Indra (I 18. 12). Wife of Kaśyapa, practised austerities for 1000 years (I 29.10-11). Viṣṇu born as Vāmana from her (I. 29 19) The mother of the Devas (I. 45. 38). Prayed for the success of Indra while he was fighting with the Asuras (II 25. 34). Daughter of Dakṣa (III. 14. 10). By favour of her husband, became the mother of 33 Vedic deities (III 14 13-15), (VII 11. 15).

ANARANYA—महतेजाः, प्रतापवान् Son of Bāṇa and father of Pṛthu (I. 70. 23-24). Predicted root and branch destruction of Rāvaṇa's family at the hands of one of his descendants (Rāma) (VI. 60. 8-10). Accepting the challenge of Rāvaṇa (VII. 19. 7-8) fought with him,

but was defeated and killed, and with his last breath pronounced the curse (VII. 19 9-32).

ANALA—A Rākṣasa follower of Vibhīṣaṇa who assuming the form of a bird spied the defence organisation and fighting strength of the Rākṣasas (VI 37 7-19). Son of Māli and Vasudā (VII 5 41-43)

ANALĀ—A daughter of Dakṣa and wife of Kaśyapa (III. 14. 10-12) gave birth to all the fruit bearing trees (III, 14. 31).

ANALĀ—A Rākṣasi, daughter of Mālyavān and Sundarī (VII. 5. 34-36). Wife of Viśvāvasu and mother of Kumbhīnasa (VII 61 16).

ANANĠA—A Vānara chief, son of Agni (हुताशन); Sugrīva wanted to send him to the South in search of Sītā (IV. 41 4).

ANANTA DEVA—सर्वदेवनमस्कृत, सहस्रशिरा, नीलवासा . Dwelt at the top of the Jāta-rūpa-śila hills (IV. 40. 52), towards the east of whose golden altar there was a three-leaved palm tree planted by the gods (IV. 40. 53-54).

ANILA—Son of Māli and Vasudā and a counsellor of Vibhīṣaṇa (VII. 5 41-43).

ANASŪYĀ—Her presentation of ornaments to and conversation with Sītā foreseen by Vālmiki (I. 3 18).

Wife of the sage Atri, वृद्धा, सत्कृता (II. 117. 7) महाभागा, तापसी धर्मचारिणी (II 117. 8) Asked by Atri to take away Sītā (II 117. 8) Introduced to Rāma by Atri (II 117 9-12). During a ten years' drought saved the lives of the people by diverting the course of the Gangā, thus helping the fruits and roots to grow; prac-

tised penances for 10,000 years and extended the length of one night to cover the period of ten nights by the might of her asceticism (II 117. 9-12). सर्वभूताना नमस्कार्या, अक्रोधना (II. 113 13) त्रिथिला, वलिता वृद्धा, जरापाण्डुरमूर्धजा, सतत वेपमानाङ्गी (II. 117. 18) Saluted by Sītā पतिव्रता (II. 117. 19). Courteously received Sītā and congratulated her for her extreme devotion to Rāma under all conditions (II. 117. 21-29). Being extremely pleased with Sītā for her fine sense of duty offered to grant her a boon (II. 118. 13-15). Overjoyed at her selflessness, presented her with an evergreen garland, anointment and unguent, etc (II. 118. 17-20) When Sītā began to praise her profusely, in order to change the topic asked her to describe her marriage ceremony (II 118. 23-25). दृढव्रता (II 118. 23). Extremely delighted at the story, at evening fall permitted her to go to Rāma. At the same time requested her to put on the dresses and paints presented by her (II. 119 1-11) Saluted by Sītā before she left her (II. 119 12).

ANUHLĀDA—A Dānava who abducted Śaci deceitfully. Killed by Indra for this offence (IV. 39.6-7).

ANDHRA—A country in the South. Sugrīva asked Angada to go there in search of Sītā (IV. 41.12).

ANDHAKA—Name of a Daitya killed by Rudra in Śvetāraṇya (III. 30. 27), (VI. 43. 6).

APARA-PARVATA—Name of a hill traversed by Bharata on his way back from Kekaya (II. 71. 3).

APSARAS, THE—Annihilated by Rāvaṇa while playing in the groves of the Nandana (I 15 23). Praised Viṣṇu when their prayer (I. 15. 19-26) was granted (I. 15. 32). The Devas were instructed to produce

Vānaras on them (I. 17. 5). Danced merrily on the birth of Rāvaṇa, etc (I 16. 17) Followed the course of Gangā (I 43 32) 6 crores along with numerous maidens churned up from the sea, वरस्त्रियः Being claimed neither by the Devas, nor by the Dānavas, they became public property (I 45. 32-35). Were pleased at the expiation of Ahalyā's sin (I 49 19) Danced on the occasion of Rāma's marriage (I. 73. 38) Assembled to witness the contest between Rāma and Paraśurāma (I. 76 10) Requested by Bharadvāja (II. 91. 16) entertained the retinue of Bharata (II. 91. 26). 20,000 came from the Nandana Park in response to his prayer (II. 91. 45). 5 deputed by the Devas to disturb the ascetic virtues of the Ṛṣi Māṇḍa-karṇi विद्युच्चलितवर्चसः (III. 11 15) They won the Ṛṣi's heart and lived under waters of the Pañcāpsara tank, as his wives (III. 11 11-19). दिव्याभरण-माल्याः दिव्यरूपाः क्रोडारतविभ्रिज्ञाः (III. 35 16). उच्चावचताम्रचूडा-विचित्रवेशाः (IV. 24. 34).

Haunted the Lake Sudarśana for the sake of pleasure (IV. 40 46) Haunted the Mahendra hills (IV 41.22). Haunted the lake on the Kailāsa hills near Kuvera's mansions (IV. 43.22). Lived permanently in the Kṣīroda Sea (IV. 46. 15). Went into raptures when Indrajit was killed (VI. 90. 75) Danced with joy (VI. 90 85) Witnessed the wonderful combat between Rāma and Rāvaṇa (VI 107.51). Danced on the occasion of Rāma's coronation (VI. 128. 71). Used to disturb Pulastya by visiting the hermitage of Tṛṇabindu (VII 2. 9-12) But made themselves scarce when he pronounced a curse on them (VII. 2. 13-14). Frequented the banks of the Mandākinī (VII. 11. 42). Sang sweetly in Kuvera's mansion (VII. 26. 9) Sang for joy when Indra went out to fight Rāvaṇa (VII 28.26). Visited the Vindhya along with their womenfolk (VII. 31. 16). Greatly disconcerted at the discomfiture

of Śatrughna (VII. 69. 13). When Śatrughna drew out the divine arrow to kill Lavaṇa (VII. 69. 16-19), losing the balance of mind approached Brahman (VII 69 20-21) On the destruction of Lavaṇa (VII 69 36), breathed freely (VII. 69. 39) Showered flowers on Lakṣmaṇa (VII. 106. 16). Crowded the bank of the Sarayū (VII. 110 7). Expressed their joy on the return of Viṣṇu (VII. 110 14)

ABHIKĀLA.—A village on the way to Kekaya passed by Vasiṣṭha's messengers (II. 68. 17).

AMARĀVATĪ—The residential town of Indra (III 48. 10)

AMṚTA—Sought after by the Devas and the Dānavas as the sovereign remedy against death and decay (I 45 16). Obtained by churning the Kṣīroda Sea (I. 45 17-18) On being produced the Devas and the Dānavas fell out for possession (I 45 40) Removed by Viṣṇu (I 45 42). Sampātī lived in the times when it was churned out (IV 58 13) Churned out of the sea into which the Vānaras had thrown medicinal herbs (IV. 66.13). Produced from the milk of Surabhī (VII. 23 23).

AMBARĪSA—King of Ayodhyā. His sacrifice interrupted because of the theft of the horse by Indra (I 61. 5-6) The priests asked him to substitute a human being for the lost animal (I. 61. 6-8). पुरुषर्षभ (I. 61. 9). महाबुद्धिः . Roamed about for a human victim (I 61 9-10) At last came across Ṛcika who dwelt in Bhṛgutunga, with his wife and three children (I 61. 11-15) The father and the mother refusing to sell the eldest and the youngest sons respectively, bought Śunahśepa for a large sum of money (I 61. 16-23). राजर्षि , महातेजा. , महायशा. (I. 61 24). Started for Ayodhyā with the victim in a

chariot (I.61 24). Broke his journey at Puskara one noon (I. 62 1). राजसिंहः (I 62 21). Returned soon to the sacrificial area and completed the sacrifice by favour of Indra (I. 62. 23-27). Son of Praśuśruka and father of Nahusa (I. 70. 41-42).

AYODHYĀ—Rāma went to—(I. 1. 86) Rāma's journey foreseen by Vālmīki (I 3. 37) Described in detail (I. 5 5-23). Inhabitants (I. 6. 6-19). Defences (I. 6. 21-28) Public reception accorded to Daśaratha and R̥ṣyaśrnga (I. 11. 25-27) Festivities at—on the birth of Rāma, etc. (I. 18. 18-20). The messengers sent by Janaka arrived at—(I. 68 1) Public reception of the newly-married princes (I. 77. 6-8). Richly decorated on the occasion of Rāma's consecration (II. 5. 15-21; 6. 11-19) Shook when Rāma went into exile (II. 41. 12, 20). Its miserable appearance (II. 42 23) Fondly remembered by Rāma (II. 46 4). Ceased to be beautiful when Rāma left it (II 47. 17-18), (II 48. 34-37). Rāma took leave of—(II 50. 1-3). अनुरक्तजना-कीर्णा सुखालोकप्रियावहा (II. 51 16). Described (II 51. 21-23). Gloomy appearance described by Sumantra (II 59 10-16) Its deserted appearance described by Bharata (II. 71 18-29, 37-43) Unprotected as the town was, still defended by the might of Rāma (II 88.23-25) Rāma's anxious enquiries about the well-being of the city to Bharata (II. 100 40-42). Bharata returns from Citra-kūṭa (II. 113. 23) Its deserted appearance described (II. 114 2-29). शुभा (III 62 15). Remembered by the exiled Rāma (IV. 28.56) Return of Rama. Saluted by the Vānaras and the Rākṣasas पाण्डुरहर्म्यमालिना, विशालकक्ष्या, गजवाजिभिर्वृता (VI 123 52-54) Deserted on departure of Rāma, once more flourished at the time of R̥sabha (VII. 111. 10).

AYO-MUKHA—The Hills in the South. धातुमण्डितः, विचित्रशिखरः, श्रोमान्, चित्रपुष्पितकाननः, सुचन्दनवनोद्देशः. Sugrīva asked Angada to go there in search of Sitā (IV 41 13-14)

AYO-MUKHĪ—महारूपा, राक्षसी, विकृतानना (III 69 11) अल्पसत्त्वाना भयदा, बीभत्सा, रौद्रदर्शना, लम्बोदरी, तोक्ष्णदष्ट्रा, कराली, पशुत्वक् (III 69 12) विकटा, मुक्तमूर्धजा, devouring fierce stags (III. 69. 13). Seen by Rāma and Lakṣmana near the fissure in the vicinity of the hermitage of Matanga (III. 69 11) Disfigured by Lakṣmaṇa for having made advances to him (III 69. 13-18).

ARAJĀ—Daughter of Uśanā, the Bhārgava, रूपेणाप्रतिमा भुवि, अनुत्तमा, कन्या (VII 80 4-5). Refused to comply with Daṇḍa's request (VII 80 16) and instructed him to approach her father if he wanted to have her at all (VII. 80 7-12). Raped by Daṇḍa (VII. 80. 13-17) Waited near the hermitage for the return of her father (VII 80. 18). In obedience to her father's wish (VII 81 13-15) consented to do penitentiary rites for life (VII 81 16)

ARISTĀ—A hill in Lankā. Described (V. 56. 26-37) On his return journey, Hanūmān climbed on it for leaping across the sea (V. 56 37) The hill shook under his weight, its denizens fled and it was levelled to the ground when Hanūmān took his start (V 56. 42-50) 10 Yojanas in length and 30 in height (V 56. 50).

ARISTĀ-NEMI—Father of Sumati—the younger queen of Sagara (I 38 4) A Prajāpati who came after Vivasvān (III. 14. 9). मुनिः Consulted by Budha with regard to Ilā (VII 90 5).

ARUNA Son of Vintā and brother of Garuḍa (III. 14. 32) Father of Jaṭāyu and Sampātī (III 14. 33)

ARUNDHATĪ—Her devotion to her husband extolled by Sītā वरिष्ठा सर्वनारीणाम् (II. 118. 11). The devoted wife of Vasiṣṭha (V 24. 10).

ARKA—A Vānara chief who defended the flank of the invading army during its march to the south (VI 4 33)

ARCISMĀN—A Vānara chief whom Sugrīva proposed to send to the west in search of Sītā (IV. 42 3)

ARCI-MĀLYAS, THE—Vānara chiefs whom Sugrīva wanted to send to the west in search of Sītā. महाबलाः (IV 42. 4).

ARJUNA (Kārtavīrya)—Killed Jamadagni—father of Paraśurāma (I 75. 24) Killed by Viṣṇu. (VII 6 35) Repaired to the Narmadā for holiday-making, when Rāvaṇa called upon him (VII. 31. 7-10). As powerful as the Fire-God, always propitiated Him with the blood of his enemies (VII 31 8) At a little distance from Rāvana, was engaged in water-sports with his womenfolk, when in a playful mood, checked the flow of the Narmadā with his thousand arms, thus causing an overflow of the river-water that washed away the flowers offered to Śiva by Rāvana (VII 32. 1-7). On hearing the report of the struggle between Rāvaṇa's courtiers and his own, and the defeat of the latter (VII 32. 37), proceeded to set matters right after consoling his girls, fought with and disabled Prahasta and put to flight Rāvaṇa's courtiers (VII. 32. 38-48), then fighting a duel with Rāvaṇa, made him a captive and took him to his capital (VII. 32 49-73). Received formally Pulastya and asked him what he could do to please him (VII. 33. 5-12). In compliance with his request (VII. 33. 13-16), released Rāvana honouring him with valuable gifts and contracting an alliance with him in the presence of fire (VII. 33 17-18).

ARTHA-SĀDHAKA—A courtier of Bharata who went out to receive Rāma on his return (VI. 127. 11).

ARYAMĀ—His protection invoked by Kausalyā during Rāma's sojourn (II. 25 8)

ALAKṢITA, THE—A forest in the west. Sugrīva asked Suṣena, etc., to go there in search of Sitā (IV. 42 14).

ALAMBUSĀ—Wife of Ikṣvāku and mother of Viśāla (I. 47 11-12). Her help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II. 91. 17). Danced in the presence of Bharata at the latter's request (II. 91. 47).

ALARKA—The Rājā who gave his eyes to a Brāhmaṇa in fulfilment of a promise made—referred to by Kaikeyī (II. 12. 43). तेजस्वी (II. 14 5).

AVANTĪ—(1) A town in the south Sugrīva asked Angada to go there in search of Sitā (IV. 41. 10)

(11) A town in the west Sugrīva sent Suṣena, etc., there in search of Sitā (IV. 42. 14).

AVINDHYA—A favourite counsellor of Rāvaṇa. मेधावी, विद्वान्, राक्षसपुङ्गव, धृतिमान्, शीलवान्, वृद्धः (V. 37. 12). His advice to Rāvaṇa regarding Sitā's release rejected (V. 37. 13).

AŚANI-PRABHA—A Rākṣasa chief who fought a duel with Dvidida (VI. 43. 12). Killed (VI. 43. 32 34).

AŚOKA—A messenger despatched by Vasiṣṭha to bring back Bharata on the death of Daśaratha (II. 68. 5). Reached Kekaya (II. 70. 1) Well-received by the Rājā and the Prince, approached Bharata, delivered Vasiṣṭha's message and handed over the presents to

him (II. 70 2-5) Replied to Bharata's enquiries and requested him to make haste (II. 70 11-12). Went out to receive Rāma on his return (VI. 127 11) Ordering the citizens to be ready to receive Rāma, went out to receive him (VI 128 23-26)

ĀSOKA PARK, THE—Confinement of Sitā there at the order of Rāvana (III. 56 32) सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृता, सर्वकामदै द्विजै समुपसेविता (III 56. 33) Rāvana's famous garden in Lankā वनिका महतो महाद्रुमा (V. 13.53). Hanūmān resolved to go there in search of Sitā (V. 13 53-56) पुण्या सर्वसस्कारसस्कृता (V 13 60) पुष्पिताग्रा विविधा द्रुमा (V. 14 2) आम्रवनसम्पन्ना लताशतसमन्विता वृक्षवाटिका (V. 14 4) विहगैः अभिनादिता, राजितै काञ्चनैश्चैव पादपै वृता (V 14.5) विहगैः मृगसघैश्च विचित्रा चित्रकानना (V 14 6) पुष्पोपगफलोपगैः वृक्षै वृता, कोकिलै भृगराजै मत्तैः नित्यनिषेविता (V. 14. 7) नानाद्विजगणायुता (V. 14. 8). Abounding in tanks, lakes and rivers (V 14 22-26) Back-ground furnished by a lofty hill clad in trees and furnished with retiring-rooms with a river flowing down (V 14 27-31) Nearby there was a lake on the banks of which stood a series of palaces built by Viśva-karman (V 14. 32-34) दिव्यगन्धरसोपेता सर्वतः समलकृता (V. 15. 2) हर्म्य-प्रासादसंवाधा कोकिलाकुलनि स्वना (V 15 3) काञ्चनोत्पलपद्माभिर्वापी-भिरुपशोभिता, बहुभूमिगुहायुता (V. 15. 4). सर्वर्तुकुसुमैः रम्यैः फलवद्भिः च पादपै (शोभिता) (V 15 5) Described (V 15 2-15) In the heart of that garden there was a चैत्यप्रासाद that stood on a thousand pillars (V 15. 16-18). Described (V. 18. 6-9) प्रमदावनम् (V. 18 27). नेत्रमन कान्ता (V 41. 10). Destroyed by Hanūmān (V. 41 14-20)

ĀŚVA—Name of a sage to whose hermitage the sages of Janasthāna moved, when oppressed by the Rākṣasas (II 116. 20).

ĀŚVA-GRĪVA—Son of Kaśyapa and Danu (III. 14. 16).

AŚVA-PATI—Uncle of Bharata. Treated him as his own son during his sojourn at Kekaya (II 1 2). Honoured Vasistha's messengers (II 70 2) Before departure Bharata took leave of him (II. 70. 14-18) Gave him costly presents (II 70 19-23). Bade him farewell (II. 70. 28) His welfare enquired after by Kaikeyi from Bharata (II 72. 6) परन्तप. (II 72. 9). धर्मराज, श्रीमान् (II. 74. 9).

AŚVINS, THE TWO—At the request of Brahman produced two Vānara chiefs, Mainda and Dvivida (I 17. 14). Included in the list of 33 Vedic Gods Sons of Kaśyapa and Aditi (III 14. 14-15). Sallied forth to fight Rāvana (VII. 27. 22) Accompanied Indra to fight with Rāvaṇa (VII. 28 27).

AŚMA, TOWN—The city in the nether world inhabited by the Kālakeya Dānavas Occupied by Rāvana (VII. 23. 17-19).

ASTĀCALA—The name of a hill lying to the west on the other side of the seas. Sugrīva asked Hanūmān to send for the Vānaras living there (IV 37. 3). 10 crores came thence (IV. 37 21) Visited by Sugrīva during his flight from Vālī's wrath (IV. 46 19)

ASTĀ-VAKRA—Finally emancipated Kahola (VI. 119 16).

ASAMANĀJA—Son of Sagara and Keśinī (I. 38 16); (I. 70. 38). Made fun of his younger brothers by dipping them in the water of the Sarayū पापसमाचारः, सज्जनप्रति-
बाधकः Banished by the King for oppressing the people. Father of Amśumān (I. 38. 21-22). His banishment described in detail by Siddhārtha (II. 36. 19-30).

ASITA—Son of Bharata, whose enemies were the kings of the Hai-hayas, Tāla-janghas, and Śaśa-bindus

(I. 70 27-28) Being defeated retired to the Himālayas with two of his wives, where he died (I. 70 29-30) At that time both of his wives were in the family way. One of them, Kālindī, gave birth to Sagara, by favour of the Ṛṣi Cyavana (I. 70. 30-37).

ASURAS, THE—Rāma requested by the Ṛṣis of the Dandaka forest to kill them (I 1. 44) Rāvaṇa excelled them in strength (I. 15. 9). Killed by the weapons produced by Daksa's daughters, Jayā and Suprabhā (I. 21. 13-17). Failed to bend Janaka's bow (I 31. 9) Being hit hard by the tools of Sagara's sons, their dying wails rent the sky (I. 39 20). Approaching Brahman complained against the conduct of Sagara's sons (I. 39. 23-26) कामरूपिनः पिशिताशनाः (III. 11. 60). विप्रवातिन (III. 11 63). Those dwelling in the islands used to draw their victims by means of their shadows by order of Brahman (IV. 40 37) Angada killed one in the water-less tract, south of the Vindhya (IV. 48 17-21) Sampātī witnessed their struggle with the Devas (IV. 58 13). Denizens of the Pātāla (V. I. 90). Defenders of a-dharma (VI. 35. 13). Went into raptures when Hanūmān slapped Rāvaṇa (IV. 59 62). Fell into raptures when being struck by Hanūmān, Rāvaṇa dropped down senseless (VI. 59. 116). Wished victory to Rāvaṇa (VI. 102 43). Ran to Brahman when Vāyu stopped blowing (VII. 35. 53). When Śatrughna took out the divine arrow to kill Lavaṇa (VII. 69. 16-19), greatly perturbed, approached Brahman (VII. 69. 20-21).

ASŪRTA-RAJAS*—Son of Kuśa and Vaidarbhī. धर्मिष्ठ सत्यवादिन्. At the desire of his father founded the town of Dharmāranya. महामति (I. 32. 1-7).

* The Calcutta Edition reads अमूर्त-रजस्.

AHALYĀ—Wife of Gautama, with whom she practised austerities for many years near Mithilā (I. 48. 16) Violated by Indra (I. 48. 17-19). Out of fear asked Indra to leave the cottage without delay (I. 48. 20-22). सुश्रोणी, सुमध्यमा—cursed by Gautama to pine in that hermitage for 1000 years till relieved by Rāma (I. 48. 29-32) दुर्वृत्ता, दुष्टचारिणी (I. 48. 32-33) Seen by Rāma bright with the lustre of austerities, महाभागा, प्रयत्नान्निर्मिता धात्रा, दिव्या मायामयीव, like smoking fire, a fullmoon enveloped in snow, like a ray of the sun reflected in water (I. 49. 13-15). Became visible to all on the expiation of her sin (I. 49. 16). Received Rāma and Laksmana hospitably (I. 49. 17-18). Honoured by the Devas when reconciled to Gautama (I. 49. 20). देवरूपिणी (I. 49. 11) Created as the Perfect Being by Brahman, transferred to Gautama as a trust, and then bestowed in marriage (VII. 30. 19-27). Her violation and consequent emancipation with the help of Rāma recalled by Brahman (VII. 30. 28-46).

Ā

ĀDITYAS, THE—12 in all; included in the list of 33 Vedic Devas. Sons of Kaśyapa and Aditi (III. 14. 14-15). Requested by Indra (VII. 27. 4), held themselves ready to fight with Rāvaṇa (VII. 27. 5) Made a sally from the town (VII. 27. 22) Followed Indra to fight with Rāvaṇa (VII. 28. 27) Came to Rāma's court to witness the oath-taking ceremony of Sītā (VII. 97. 7)

ĀBRAVANTĪ—A town in the South Sugriva asked Angada to go there in search of Sītā (IV. 41. 10)

ĀBHĪRAS, THE—A wild tribe of the north who lived in the country of Druma-Kulya on the seas (VI. 22. 30). पापकर्मणिः (VI. 22. 31).

ĀYU—Son of Pūruravas and Urvaśī and father of Nahusa. महाबल (VII 56 27)

I

IKSU (Sāgara)—ऊर्मिमातु, महारौद्र क्रोशन्, अनिलोद्धतः (IV. 40 36) कालमेघप्रतिमं महोरगनिषेवित महानादः महोदधि (IV 40 38). The islands lying therein were infested with huge Asuras who dwelt famished there for a long time by the command of Brahman. These Asuras used to attract their victims by means of their shadows. Sugrīva asked Vinata to search for Sitā in those islands (IV 40. 36-37)

IKSUMATĪ—(i) A river on which was situated the town of Sānkāśya. (I 70 3)

(ii) A river crossed by Vasistha's messengers on their way to Kekaya. This was the original home of the Ikṣvākus (II 68. 17)

IKSVĀKU—The progenitor of the line of kings to which Rāma belonged (I. 1. 8). The Rāmāyana contains the history of the kings of the line of—(I. 5 3). Daśaratha excelled all other kings of the line (I 6. 2). Bhagīratha prayed to Brahman that the line of the—might not be extinguished (I. 42. 20). Prayer granted (I 42 22). Had a son by Alambuṣā named Viśāla (I 47. 11-12). Son of Manu and founder of the royal line of Ayodhyā (I 70. 21). Father of Kuksī (I 70.22). The land given to him by Manu crossed by the exiled Rāma (II. 49. 12). The Ikṣvākus were the lords of the Earth (IV 18 6). Father of Nimi, invited to attend a sacrificial session convened by his son (VII. 55 8). Appointed Vasistha his family-priest, soon after the latter's re-birth (VII. 57.8). On the death of his father, Manu, begot a hundred sons, the youngest of whom was Daṇḍa. Finding him head strong and dull, deputed him to rule over the country lying between the Vindhya and the Śaivāla hills अमितप्रभः, धर्मात्मा (VII 79 12-16).

INDRA—Sends forth rain (I. 9. 18; I. 10. 29) Is offered acid gruel (अभिषुतः) by Daśaratha (I. 14. 6) Is invoked by the priests (I. 14. 8) Accorded a public reception to Kāśyapa in the heaven (I. 11. 28) An ally of Daśaratha सहस्राक्षः (Ibid.) Rāvaṇa wanted to excel him (I. 15. 8). Was glad to learn that the queens of Daśaratha had conceived (I. 16. 32). At the desire of Brahman produced Vālin (I. 17. 17). Son of Aditi. वज्रपाणिः (I. 18. 12) Killer of the Asura Vṛtra (I. 24. 18). Purified by the Ṛṣis of the sin of killing a Brāhmaṇa (I. 24. 19-21). Granted boons to the countries, Malada and Karūsa, for receiving the dirt and filth of his body (I. 24. 22-23). Killed Mantharā, the daughter of Virocana for wishing the destruction of all living beings (I. 25. 20) Congratulated Rāma on the destruction of Tātakā (I. 26. 27). Vanquished by Bali (I. 29. 5). Visnu asked by Kaśyapa to take birth as the younger brother of Indra (I. 29. 17) Vāmana restored the mastery of the three worlds to him (I. 29. 21). Approached Brahman along with the other Devas in quest of a commander-in-chief (I. 37. 1-2) Directed the Kṛttikās to suckle the new-born babe (I. 37. 23) Stole the sacrificial horse of Sagara in the guise of a Rākṣasa. वासवः (I. 3. 7-8). Viśvāmītra first heard the story of Viśālā from him. शक्रः (I. 45. 14). पुरन्दरः, killed the Daityas and ruled over all the regions (I. 45. 45). Waited on Diti during the period she practised austerities, supplied her wants and massaged her limbs (I. 46. 9-11). When ten years were left, being warned by Diti about the appearance of his vanquisher (I. 46. 12-15), one noon found Diti asleep in the wrong position, so entered her womb and cut the foetus into several parts with his thunderbolt (I. 46. 16-18) परमात्मवान् (I. 46. 18). When the foetus began to weep aloud at this (I. 46. 19), went on with his work saying, "Don't you weep" (I. 46. 20). Comman-

ded by Diti, came out of her womb and begged her pardon (I. 46 21-23) At the request of Diti (I. 47. 1-7), conceded that the seven parts into which the foetus had been cut, would become the seven Mārutas—lords of the seven aerial regions (I 47. 7-9). दुराघर्षः (I. 47 1) देवेश बलसूदनः (I. 47 2). Raped Ahalyā, the wife of Gautama, so as a result of latter's curse, lost his testicles (I 48 17-28) शचीपति (I. 48 17). देवराज (I. 48. 19). सुरश्रेष्ठ. (I 48 20) सुरपति (I 48. 25). दुर्वृत्तः (I 48 26) दुर्मतिः (I. 48. 27). Requested the Devas to get his lost glands restored to him (I 49. 2-4) Pressed hard by the Devas (I 49 5-7), the Pitṛs substituted a ram's glands instead (I. 49 8) Thus became मेषवृषणः at the instance of Gautama (I. 49 10) Ejected Triśanku from heaven and directed him to fall head foremost (I. 60. 16-18) पाक-शासनः (I. 60. 16). महेन्द्रः (I. 60. 18) Caused the victim of Ambariṣa's sacrifice to disappear (I 61.6). The song sung by Sunah-śepa when tied to the sacrificial post, so far pleased him (I 62 24 25), that he conferred the boon of long life on him (I 62. 25-26), and Ambariṣa too, obtained greater merits by his favour (I 62. 26-27). Sending for Rambhā (I 63 26), persuaded her to tempt Viśvāmitra (I. 64. 1) To encourage her promised to accompany her with Kandarpa (I. 64. 5-7) In the guise of a Brāhmaṇa, begged of Viśvāmitra, the plate of boiled rice he was going to eat (I 65 5-6). शतक्रतुः (I. 69. 11) In accordance with a promise made to him, Paraśurāma disarmed himself (I. 75. 17).

Helped by Daśaratha in a war against Śambara, the Asura Chief (II 9 11) Invoked by Kaikeyī to witness the oath taken by Daśaratha (II 11. 13-16) वज्रिन् (II 23 32). His protection invoked by Kausalyā during Rāma's wanderings (II 25. 9) सहस्राक्षः सर्वदेवनमस्कृतः Destruction of Vṛtra at his hands referred to (II. 25. 32)

The expulsion of the Daityas at the time of the churning-out of the nectar by him referred to (II 25. 34) Carried to heaven the only son of the blind Ṛṣi pair, killed by Daśaratha (II. 64. 47) Finding Surabhī greatly perturbed and feeling the particles of tears which fell on his body from above (II 74. 15-18), approached the Mother of Cows and enquired about the cause of her grief (II. 74. 19-20) सुरराजः, महात्मा (II. 74 17) धीमान् (II 74. 21) Greatly admired her filial love (II. 74. 25-26). His help sought for by Bharadvāja in the matter of entertaining Bharata's retinue (II. 91. 13). The girls attending on him requested by Bharadvāja to help him in the work (II 91 18).

Rāma found him talking to Śarabhanga, accompanied by a glorious train of followers (III 5. 5-11). सूर्यवैश्वानर-प्रभः रथप्रवरारूढः (III 5. 5). विबुधेश्वरः सप्रभाभरणः विरजोऽम्बरधारी (III. 5. 6). पुरुहूतः (III. 5. 14). Finding Rāma drawing near, took leave of Śarabhanga and retired to heaven telling his followers that he would see Rāma when he would destroy the Rākṣasas (III. 5. 21-24). Informed Sutikṣṇa about Rāma's exile (III. 7. 10) In order to divert the attention of a Ṛṣi from asceticism left a sword with him as a trust (III. 9.17-18). His temple at Agastya's hermitage visited by Rāma (III. 12. 18). पाकशासन (III. 19. 7) Killed Namuci (III. 28. 3) Killed Vṛtra, Namuci and Bala (III. 30. 28). Gave Rāma an arrow as powerful as the Brahmadanḍa. मघवा (III. 30. 24-25). The mystery of his visit to Śarabhanga's hermitage explained to Rāma by Agastya, etc. (III. 30 34-37). पुरन्दरः (III. 30. 35). His abduction of Śacī referred to (III. 40 22). Defied by Rāvaṇa (III. 48 7). वज्रधरः (III 48. 24) [At the direction of Brahman went to Lankā accompanied by Nidrā (III. 56(a). 8). Asked her to overwhelm the Rākṣasas with sleep (III. 56 (a) 9).

Approached Sītā in the Aśoka Park, and after assuring her of her speedy release from captivity on the destruction of Rāvaṇa, offered her the divine food (III 56(a) 10-15) Sītā having suspected his identity (III 56(a). 16-17), showed forth his god-like characteristics (III 56(a) 18-19) Left Sītā when she had taken the food (III. 56(a) 26)] When Kabandha emboldened by the blessings of Brahman, went to fight with him, deformed him with the thunderbolt When his wrath went down, elongated his arms abnormally, widened his mouth exceptionally and furnished it with sharp teeth—as a mark of favour, and promised him heaven if his arms were lopped off by Rāma and Lakṣmaṇa (III. 71. 8-16).

His duel with Namuci referred to (IV. 11.22) महेन्द्र-दुर्घर्षः (IV. 17. 10). Pleased with Vālin for his skill in fighting gave him a divine garland of gold (IV. 23. 28) Committed a sin by killing the son of Tvastā. His sin shared by the Earth, water, trees and the women (IV. 24 13-14) Presented the Vānaras with the desire-yielding tree (IV. 33. 16) Killed Puloma and Anuhlāda for abducting Śacī अरिहा (IV.39 7). Visited the Mahendra hills on sacred days सहस्राक्षः (IV. 41. 23). Crowned King by the Devas on the Sauvarṇa hills. हरिहय पाकशासनः (IV 42 35). Killed Maya with the thunderbolt for his attachment to Hemā (IV. 51. 14-15). Broke the left jaw of Hanūmān, when he jumped high to catch the sun (IV. 66. 23-24). Pleased with his extraordinary feat granted him the boon that he would die at will (IV. 66. 28-29).

Saluted by Hanūmān before he cleared the sea (V. 1.8). Placed the Maināka in the sea to serve as a bar to the Asuras (V. 1 90). Clipped the wings of the flying hills with the thunderbolt. When he approached

the Maināka, the latter was saved by Vāyu (V. 1. 117-119) शतक्रतुः (V 1 117) Praised Maināka for having offered hospitality to Hanūmān (V 1 130-134) Robbed Hiranyakaśipu of his fame (V. 20. 28) Saluted by Sītā when Hanūmān appeared as Rāma's messenger (V 32. 14). Expressed agreeable surprise when Akṣa was killed by Hanūmān (V 47. 37). Being pleased with Janaka gave him a water-born jewel धीमात् (V. 66 5).

Vanquished and brought to Lankā as a prisoner by Indrajit, and then released at the instance of Brahman शम्बरवृत्रहा (VI. 7 22-23) Fought with Samnādana—the ancestor of the Vānaras (VI. 27 19) Defeated by Kumbhakarṇa (VI 61. 9) Hurlled his thunderbolt at Kumbhakarṇa when he began to devour the creatures (VI 61. 13-15). Struck by Kumbhakarna with the Airāvata's tusk in return (VI 61. 17). Approached Brahman for remedial measures (VI. 61. 18). Killed a sage (Viśvarupa by name) and then performed expiatory rites (VI. 83. 29) Defended Lakṣmaṇa when he fought with Indrajit (VI. 90. 63). Went into raptures when Indrajit was killed (VI. 90. 84) To remove the cause of complaint (V. 102. 5), ordered Mātali to take the divine car to Rāma on earth (VI. 102. 6-7). Appeared before Rāma and admonished him for ill-treating Sītā (VI. 117. 2-9). Offered to grant favours to Rāma. (VI. 120. 1-2). Granted Rāma's prayers in favour of the Vānaras (VI. 120. 11-16).

Accompanied Brahman to grant boons to Kuvera (VII. 3.13). Attended the sacrificial session of the King Marutta, but assumed the form of a peacock for fear of Rāvaṇa (VII. 18. 4-5). On the departure of Rāvaṇa came out of his place of refuge and offered boons to the peacocks (VII.18. 20-23), Rāvaṇa having invaded his

regions (VII.27 1-2), became agitated and asking the assembled Devas to hold themselves in readiness for action, went to Viṣṇu and asked him to fight and grant victory (VII 27. 3-13) When the Devas took to flight at the very sight of Meghanāda re-assembled them and put his son, Javanta, at their head (VII 28 4-6) On the defeat of his son drove to the front with Mātali, at the head of various divinities (VII. 28 23-28). Reading Rāvaṇa's thought (VII. 29.4-9), signified his desire of making Rāvaṇa a prisoner (VII 29 10-14). After manoeuvring for sometime succeeded in capturing the person of Rāvaṇa (VII 29 15-19). Made a captive by Indrajit (VII. 29. 27) On being released, fell into a deep reverie (VII. 30. 16-17). In accordance with Brahman's advice (VII 30 47-48) went to heaven after performing the Vaiṣṇava Sacrifice (VII. 30. 49-50). On hearing the report of Rāhu (VII. 35. 31-35) went to Sūrya's abode riding on the Airāvata with him (VII. 35. 36-38). Promised help to Rāhu (VII. 35. 43). Finding Hanūmān coming towards the Airāvata, struck him with the thunderbolt (VII. 35 46). On the recommendation of Brahman (VII. 36 7-9), gave Hanūmān a garland of lotus, and made him proof against his thunderbolt (VII 36. 10-12).

Begot Vālin on the Ṛkṣa-rāṭ who had been transformed into a woman (VII. 37 (a). 31-37). Performed a sacrifice, simultaneously with Nimi, and asked Vasiṣṭha to conduct it (VII. 55. 10-11). Māndhātā's resolve to conquer the heavens (VII. 67. 5-6), having made him uneasy, persuaded him to make a thorough conquest of the world he lived in at first (VII. 67. 7-11). In reply to the Rājā's query (VII. 67. 12) named Lavaṇa (VII. 67 13). On the death of Lavaṇa (VII. 69. 36), appeared before Śatrughna to grant boons (VII. 70. 1-3).

Disappeared after granting him boons (VII 70. 6-7). Congratulated Rāma on the death of Śambūka (VII 76 5-6). Vṛtra having taken to practise austerities (VII 84 9-10) complained bitterly against him to Viṣṇu and pleaded for his destruction (VII. 84. 11-18) Led the Devas to the spot where Vṛtra was practising austerities (VII. 85 10) Struck Vṛtra on the head with the thunderbolt (VII 85 13) The pursuit of the Brahmatvā made his life miserable (VII 85 15-16) On the disappearance of Indra in the nether world, the earth shrivelled up and the rivers dried up (VII. 86 2-5) Celebrated the Horse-Sacrifice as directed by Viṣṇu (VII 8. 6-9) Installed in former position, once more revived the earth (VII 86. 19). Showered flowers on Lakṣmaṇa (VII 106 16). Carried Lakṣmana bodily to heaven (VII. 106. 17). Paid his respects to Viṣṇu (VII. 110. 13)

INDRA-JANU—A Vānara Chief who in response to Sugrīva's call joined him with 11 crores of Vānaras. वारः (IV 39 31-32) Greeted and honoured by Rāma (VII 39 22)

INDRA-SATRU—A Rākṣasa Chief who in the court of Rāvana stood ready with his arms to kill Rāma, etc बलवान् (VI. 9. 2).

INDRA-ŚIRĀ—A country famous for its Airāvata elephants (II 70 23).

ILA—Son of the Prajāpati Kardama, Rājā of Bālhi, श्रीमान्, सुधार्मिकः, महायशः, ruled impartially over the three worlds, duly honoured by the Devas, Daityas, Nāgas, etc., who were afraid of incurring his displeasure—धर्मे वीर्ये च निष्ठितः, बुद्ध्या च परमोदारः (VII 87 3-7) In the course of a hunting excursion visited the spot where Mahāsena was born (VII. 87. 8-10). At once became

a girl along with his attendants; then knowing that it was the work of the Great Śiva, took refuge with him (VII 87 14-18) Śiva having refused to restore him to his former state (VII. 87 19-20) sought refuge with Umā (VII. 87 20-23) The goddess having consented to grant a half of his desire (VII. 87. 24-25) prayed that he might become male and female in alternate months (VII. 87 29). Thus he became a man one month and a beautiful woman the next month (VII 87 29). In the first month she wandered in the hilly regions till she came across Budha who was practising austerities in a lake (VII 88. 4-11) Willingly yielded to the advances made by Budha (VII 89 5-6) Spending a month in the company of Budha as a woman (VII. 89. 7-8), one morning assumed his former state, and anxiously enquired from Budha about his retinue (VII. 89. 9-11). पूर्णेन्दुसदृशानन (VII 89 9) In reply to Budha's request to stay there for some-time (VII. 89. 12-14) refused to comply (VII. 89. 15-18). Pressed by Budha (VII 89 19-20) agreed to stay there for a year, at the end of which he gave birth to Purūravā whom he gave away to Budha (VII 89 21-25). His manhood having been restored by Śiva (VII 90 18-20), moved to the Madhya Deśa after founding Pratiṣṭhāna (VII. 90. 21-22).

ILVALA—An Asura of the Daṇḍaka forests who with the help of his brother Vātāpi used to kill thousands of innocent Brāhmaṇas. Burnt to death by Agastya (III. 11. 55 66).

U

UCCAIH-ŚRAVĀ—The best horse which came up in the course of the churning of the ocean (I. 45 39) [The Sun-God's riding animal (VII. 23(b). 5)]

UJJIHĀNĀ—a town abounding with the Priyaka trees. Here Bharata on his way back from Ayodhyā changed horses (II. 71 12-13)

UTKALA—A country in the South Sugrīva asked Angada to go there in search of Sītā (IV 41 9)

UDAYĀCALA, THE—Hills to the east Sugrīva asked Hanūmān to send for the Vānaras dwelling there (IV. 37. 4). हेममयः श्रीमान् (IV. 40 54). The table-land at its top, a hundred Yojanas in extent, clad in Sāla, Tamāla, Tāla and Karṇikāra, etc., is gilded by the rays of the Sun (IV. 40. 54-56). Visited by Sugrīva during his flight from Vālin's wrath (IV 46. 15).

UDĀ-VASU—Son of Janaka and father of Nandivardhana (I 71. 5)

UNMATTA—A Rāksasa Chief, son of Mālyavān and Sundrī (VII. 5. 34-36).

UPENDRA—दुःसहः (IV 17. 10).

UMĀ—The second daughter of Himavān and Menā (I 35.15) रूपेणाप्रतिमा भुवि (I 35.13) Practised severe austerities. तपोधना (I 35.19). उग्रेण तपसा युक्ता, लोकनमस्कृता. Married to Rudra (I. 35 20) Had marital relation with Mahādeva for a hundred divine years, yet there was no consummation of the act (I. 36 6). On a representation being made by gods (I 36. 8-11), Siva promised to hold the energy himself in co-operation with Umā (I. 36 12-13). The name of the Earth having been suggested by the Devas as the fitting receptacle for holding the dislodged energy of the Great One, he discharged the semen there (I 36 14-16) Honoured by the Devas (I. 36. 19-20). Cursed the Earth, and the Devas for having frustrated her desire to have a son (I. 36. 20-24). Rāvaṇa remembered her curses (VI. 60. 11)

Taking pity on the weeping child, Sukeśa (VII. 4. 26), ordained that the Rākṣasīs were to be delivered of their children as soon as they had conceived, and that the babes were to attain the age of their mothers as soon as they were born (VII 4. 30-31). When Rāvaṇa attempted to uproot the Kailāsa hills, being nervous she hugged her Lord closely (VII 16 26). Sported with her Lord at the spot where Kārtikeya was born (VII. 87. 11) Rājā Ila having sought her help (VII 87. 20-23), said that she could fulfil only a half of his desire (VII. 87 24-25). शैलराजसुता (VII. 87 21) सुहृच्चिरानना Agreed to his proposal (VII. 87. 26-27), on condition that he would not remember the incidents of one state of being in the other (VII 87. 27-29).

URMILĀ—Second daughter of Janaka II (I. 71. 22) Her hand promised to Lakṣmana by Janaka II (I. 71 21-22) यशस्विनी. Warmly received by the mother-in-law (I. 77. 10-12) Visited the temples and bowed down before the elders (I. 77. 13). Enjoyed with her husband (I. 77. 14).

URVASHĪ—Scornfully rejected the suit of Rājā Purūravā. (III 48. 18) परमाप्सरा, रूपसम्पन्ना, पद्मपलाशाक्षी, पूर्णचन्द्रनिभानना (VII 56 13-15) Entered the sea along with her companions for sports (VII 56. 13) In reply to Varuṇa's advances (VII. 56. 14-15), said that she had already been engaged by Mītra (VII 56 16) Expressed her fondness for him, and felt sorry for her body was already Mītra's (VII. 56 19-20). Then, true to her appointment, approached Mītra (VII. 56 22) Cursed by him (VII. 56. 22-25), became the wife of Purūravā (VII 56 26). Returned to heaven on the expiry of the period of banishment चारुदती, सुनेत्रा, सुभ्रू (VII. 56.29).

ULKĀ-MUKHA—A Vānara Chief, son of Agni हुताशन) Sugrīva wanted to send him to the South in search of Sītā (IV. 41 4).

UŚIRA-BĪJA, THE—Hills—where lived Pramāthi—the Vānara Chief (VI. 27 27) King Marutta held his sacrificial sessions there (VII. 18 2)

R

RKSA CAVE, THE—Seen by the Vānara chiefs, Hanumān, Angada, etc., while searching for Sītā in the Vindhya regions (IV. 50 7) दानवेनाभिरक्षितः (IV 50 8). सुगन्धदुरतिक्रम (IV 50. 10). नानासत्त्वसमाकीर्णं दैत्येन्द्रनिलयोपमः (VI. 50. 12) दुर्दर्शः घोरः दुर्विगाह्यः (IV. 50 13) अचन्द्रसूर्यः तिमिरावृत (IV 50 17-18) नानापादपसंकुलः (IV. 50. 21). The well-furnished gardens, lakes and palaces of Maya which stood there described (IV. 50. 25-37)

RKṢA-RĀJA. (also Rkṣarāt)—Father of Vālin and Sugrīva, king of all the Vānaras, glorious like the sun. Died after a long reign (VII 36. 36-37). Born from the drop of tear that had rolled down the cheek of Brahman, spent sometime in the Meru hills, subsisting on fruits and roots; translated into a beautiful woman as soon as he leapt into a lake to fight with his own shadow (VII. 37(a). 8-30) Gave birth to Vālin and Sugrīva from Indra and Sūrya respectively, then again became a man. Approached Brahman with the babes (VII. 37(a). 31-45). Greeted by him, he was appointed to rule over the Vānaras dwelling in Kiṣkindhā (VII. 37(a) 45-57).

RKṢAVĀN, THE—Hills, at the foot of which dwelt thousands of Vānaras (I. 71. 31). Where dwelt Dhūmra, the Rkṣa Chief; situated near the Narmadā (VI. 27 9).

RĀKA—(1) Married Satyavati, the elder sister of Viśvāmītra (I. 34. 7). Resided at Bhṛgu-tunga with his

wife and 3 children (I 61 11) In reply to Ambarīsa's request (I 61. 12-15) refused to sell the eldest son (I. 61 16).

RĀJĀ (11)—भार्गव महातेजा (I 75 22) Obtained the great Vaisṇava bow from Viṣṇu His son was Jama-dagnī (I 75 22-23)

RṢABHA (i)—A mountain situated in the midst of of the Kṣīroḍa Ocean, महात् स्वतः . Sugrīva asked Vinata to go there in quest of Sītā (IV. 40. 44) दिव्यगन्धैः कुसुमितैः आचितैः नगैः वृत (IV 40 45)

RṢABHA (11)—A range of hills in the Southern seas. सर्वरत्नमयः श्रीमान्. There grew up various kinds of brilliant sandals which were under the protection of the Rohitas—a class of Gandharvas, the home of the 5 Gandharva Lords (IV 41. 40-43) निवासः पुण्यकर्मणां (IV 41. 43).

RṢABHA (111)—A king who re-peopled Ayodhyā (VII. 111 10).

RṢABHA (iv)—A Vānara Chief who in response to Angada's appeal said that he could jump over 40 Yojanas (IV. 65. 5) वानरर्षभः. Placed in charge of the right wing of the expeditionary force by Rāma (VI 4. 16) Accompanied the van-guard (VI 4. 30) Placed in charge of the right flank of the invading army (VI. 24. 15). Fought at the south gate under Angada (VI. 41. 39-40) At Rāma's desire (VI 45. 1-3) went up to discover the position taken up by Indrajit, but foiled (VI. 45 4-5) Carefully guarded the Vānara army (VI 47 3-4) Attacked Rāvaṇa with a huge stone but disabled (VI 59. 42-43) Attacked Kumbhakarna who squeezed him mortally (VI. 67. 24-27). Son of Varuna (VI. 70. 60). Fought a duel with Maṭṭa in the course of which

killed him (VI. 70. 49-65) Wounded by Indrajit (VI. 73 45). On the occasion of Rāma's coronation fetched water from the Southern seas (VI. 128. 54).

ṚSABHA-SKANDHA—A Vānara Chief who at the desire of Rāma (VI. 45 1-3), went up to discover the position taken up by Indrajit, but foiled (VI. 45 4-5).

ṚSI-PUTRAS, THE—Vānara chiefs whom Sugriva proposed to send to the west in search of Sītā (IV. 42. 5).

ṚSTIKA—A country in the South. Sugriva asked Angada to go there in search of Sītā (IV. 41. 10).

ṚSYAMŪKA, HILLS, THE--Rāma's visit to--foreseen by Vālmiki (I. 3 23). Sugriva along with four other Vānaras led the life of an exile there (III. 72. 12). Kabandha advised Rāma to hasten thither (III. 72. 21). Stood overlooking the Pampā Lake (III. 73. 31) पुष्पितद्रुमः (Ibid.) दुःखारोहणः शिशुनागाभिरक्षितः उदारः Created in olden times by Brahman (III 73 32). The dreams dreamt by a man sleeping at its top become true when he wakes up, and a sinful man is beaten by the Rākṣasas while asleep there (III 73. 33-34). Abounding with elephants and the Ruru deer (III 73. 35-39). Situated on the bank of the Pampā विविधधातुमण्डितः चित्रपुष्पितपादपः (III. 75. 25-36). Situated on the south of the Pampā (IV. 1. 73). धातुभिः विभूषितः (IV. 1. 74) गिरिवरः (IV 10. 28). Vālin could not go there for fear of Matanga's curse (IV. 11 64). शैलमुख्यः (IV. 24. 7). Sugriva sought refuge there to escape from Vālin's wrath (IV. 46. 23) Rāma's car passed across—(VI 123 38-40)

ṚSYAŚRNGA—Son of Vibhāṇḍaka and grand-son of Kāśyapa (I. 9. 3). Brought up by his father in the

forest. सुनिः, वनचरः (I 9. 4). विप्रेन्द्रः द्वैविध्य (मुख्यम् and गौणम्) ब्रह्मचर्यम् [पालयति] (I 9. 5) Tended the fire and his father Praised alike by the people and the Brāhmaṇas (I. 9. 6-7) ब्राह्मणः वेदपारगः (I. 9. 13) Brought to the Angas by the prostitutes, the severe drought disappeared and he was married to Śāntā—the daughter of Romapāda. “He would advise Daśaratha as to the means of getting sons” (I. 9. 18-19) वनचर, तपस्वाध्यायसंयुतः, नारीणां विषयाणां सुखस्य च अनभिज्ञः (I. 10. 3). Seduced by the courtesans, came to the Angas, then marrying Śāntā established himself there (I 10. 7-33). Sanat-kumāra’s prophecy repeated by Sumantra (I. 11. 1-12). द्विजश्रेष्ठः (I 11. 15) दीप्यमान इवानलः (I. 11. 16) Introduced to Daśaratha by the King Romapāda, paid a visit to Ayodhyā, and lived there with his wife as a guest of the King (I. 11 17-31). Being requested by Daśaratha to conduct the Aśvamedha Sacrifice (I. 12. 2), accepted the office and issued instructions (I. 12 3-4) Asked Daśaratha to proceed to the sacrificial grounds (I. 13. 39) Was given the seat of honour by Vasiṣṭha, etc (I 13. 40), (I 14 2) Invoked Indra and other Devas by repeating the Sāma-Vedic hymns (I. 14. 8). Distributed the sacrificial fees among the priests (I. 14. 52). Promised four sons to Daśaratha (I. 14. 59). मेधावी, वेदज्ञः—offered to celebrate the Putreṣṭi Sacrifice on behalf of the King (I. 15. 1-2). Conducted it (I. 15 3) Bade farewell to Daśaratha (I. 18. 6).

E

EKA-JAṬĀ—A Rākṣasī guard of Sītā who reproved her for having refused Rāvaṇa’s advances (V. 23 5-9).

EKA-SĀLA—A village where Bharata crossed the river Sthānumatī on his way back from Kekaya (II. 71. 16).

ELEPHANTS, THE REGIONAL (दिशागजाः)—Virūpākṣa in the east, Mahāpadma in the south, Sanmanas in the west, and Bhadra in the north. The sons of Sagara came across and paid respects to them while they penetrated into the Rasātala in search of the sacrificial horse spirited away by Indra (I. 40. 12-23). Support the Earth on their heads (I 40 14, 18, 22) Earthquake occurs whenever out of fatigue, they move their heads (I 40 15) Honoured by the Devas, Dānavas, etc. Amśumān met them and enquired about his missing uncles and the cattle-lifter (I 41 7-8) वाक्यज्ञाः, वाक्य-कोविदाः. Predicted the success of his mission one by one (I 41 9-11). Children of Śvetā (III. 14. 26).

AI

AIRĀVATA—The son of Irāvati. लोकनाथः महागजः (III. 14. 24). Haunted the aerial regions. देवराजगजः (V 1. 168). Rāvaṇa's arms bore the marks of his trunk (V. 10. 16) Compared to an island in the Sky-sea (V. 57 3) कैलासकूटभः, चतुर्दन्तः, मदस्रवः, शृंगारधारी, प्राशुः, स्वर्णघण्टाट्ट-हासी, करीन्द्रः (VII 35 37-38) Indra went to Sūrya's abode riding on him (VII. 35 37-38).

AILADHĀNA—Bharata on his way back from Kekaya crossed a river there (II 71. 3)

O

OM-KĀRA—महातेजाः came to the hermitage of Budha, while he was consulting his friends with regard to Ila (VII. 90. 9). Accompanied Rāma on the occasion of his Great Renunciation (VII. 109. 8)

OSADHI HILL, THE—A part of the Kailāsa peak situated in the Himālayan regions. Jāmbavān asked Hanūmān to fetch some medicinal herbs that would bring round the wounded and disabled Vānaras (VI,

74 29-34) When Rāvana mortally wounded Laksmana with the Śakti weapon, Suṣeṇa directed Hanūmān to go there once more for fetching the medicinal herbs (VI 101 29-32)

K

KAKUTSTHA—Son of Bhagīratha and father of Raghu (I. 70. 39).

KANDU (i)—The sage who killed cows at the command of his father ऋषिः व्रतचारिण विपश्चित् (II 21. 31)

KANDU (ii)—महाभाग. सत्यवादी तपोधनः महर्षिः परमामर्षी, नियमैः दुष्प्रघर्षण (IV 48 11-12). महामुनिः धर्मात्मा (IV 48. 13) Reduced the thriving forest south of the Vindhya to a water-less and tree-less desert on the death of his ten-year old son (IV. 48. 11-14)

KANVA—A great Ṛṣi of the east who came to greet Rāma on his return home (VII 1. 2)

KADRU—A daughter of Kaśyapa and Krodhavaśā (III. 14 22) Mother of the snakes (III. 14 28) Sister of Surasā (III 14. 31a). Gave birth to a thousand snakes, who support the earth (III. 14. 32).

KANAKHALA—Where the poor Brāhmaṇa regained his lost cow (VII. 53. 11).

KANDARPA (Kāma)—tried to disturb the mind of Mahādeva while he was sauntering with the Maruts (I 23 11). Reduced to ashes by the Great God in consequence (I. 23 13) अनङ्ग (I 23. 14). Accompanied Indra to disturb Viśvāmitra (I. 64. 6). Withdrew after his discomfiture (I 64.15). His reduction to ashes referred to. मन्मथः (III 56 10).

KAPAṬA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6. 24).

KAPILA—An incarnation of Viṣṇu, who supports the Earth continuously. The destruction of the sons of Sagara at his hands, foretold by Brahman (I. 40. 3). Being assaulted by the sons of Sagara, reduced them to ashes (I 40. 24-30) The destruction of the sons of Sagara by him referred to by Garuḍa (I. 41. 18). Being assailed by Rāvana in the Western Sea, easily vanquished him, and then slipped into the Pātāla regions(VII. 23(e). 3-32)

KAPĪ-VATĪ, THE—A river crossed by Bharata on his way back from Kekaya (II 71 15)

KABANDHA—An odd-looking Rākṣasa killed by Rāma near the hermitage of Matanga Ṛṣi. His corpse cremated by Rāma Assuming a divine form directed Rāma to see Śabarī (I 1 55-56) The whole episode foreseen by Vālmiki (I 3. 21). सुमहाकायः राक्षसः विपुलोराः (III. 69. 26) विवृद्ध अशिरोग्रीवः उदरे मुखः (III 69 27). तीक्ष्णैः निशितैः रोमभिः उच्छ्रितः महागिरिरिव नीलमेघनिभः रौद्र मेघस्तनितनिस्वनः (III. 69. 28). उरसि अग्निज्वालानिकाशेन ललाटस्थेन दीप्यता महापक्षेण पिङ्गेन विपुलेनायतेन च एकेन घोरेण सुदर्शिना नयनेन (युक्तः) महादष्ट्रोपपन्नः सः लेलिहानः महामुखः (III. 69 29-30). With his unusually long arms—(a Yojana in length each) used to draw various creatures for devouring them (III. 69 31-32) Stood barring the way of Rāma and Lakṣmaṇa with his long arms (III 69. 33). महान् दारुण भोमः भुजसंवृतः अतिघोर-प्रदर्शनः (III. 69 34). Captured the two brothers (III 69. 35), enquired the reason of their visit to those lonely forests and threatened to devour them (III 69. 42-46). महाबाहुः दानवोत्तमः (III. 69 43) दुरात्मा (III 69 46). Threatened to devour the princes (III. 70 1-2) Hearing the words of reproof uttered by Lakṣmana (III 76. 3-6) got angry and opened his mouth wide to devour them (III. 70 7). His arms lopped off by Rāma and Lakṣmaṇa, whereupon he fell down roaring aloud (III. 70. 8-10).

Besmearcd in blood in a piteous tone asked who they were (III. 70. 11). दानवः (III. 70. 11). When Lakṣmana had introduced Rāma and himself (III. 70 13-16), remembering Indra's words, welcomed them and proceeded to relate how he came to possess that fearful appearance (III. 70. 17-19). In the course of his narrative told how he earned the curse of the Ṛṣi Sthūlaśiras for frightening the Ṛṣis assuming that very form; how being emboldened by the blessings of Brahman he went to fight with Indra and in consequence was deformed by him with his Vajra, how both assured him that he would recover his original form if he died in the hands of Rāma and was cremated by him (III 71. 1-20). Requested by Rāma to suggest the means of recovering Sītā from the clutches of Rāvaṇa (III 71. 20-26), said that until he was cremated in due form he could not help him in any way (III. 71 26-34). कुशलः वक्ता (III. 71. 27). Cremated by Rāma and Lakṣmana, appeared in the midst of the flames assuming a divine form, seated on the aerial car drawn by swans (III. 72. 1-6). Advised Rāma to establish friendly relations with Sugrīva who had been exiled by his brother Vālin and was just then living on the Ṛṣya-mūka hills along with four Vānaras. He alone, thought he, could help Rāma in recovering Sītā from the clutches of the cannibals (III. 72 1-27). Then described in detail the route to the cave where Sugrīva dwelt at the top of the Ṛṣya-mūka hills overlooking the Pampā Lake (III. 73 2-42) अर्थज्ञः (III. 73. 1) So saying bade the princes farewell advising them once more to form an alliance with Sugrīva (III. 73. 42 46) सखी भास्करवर्णभिः वीर्यवान् (III. 73 43). भास्वरसर्वदेहः. (III. 73 46) His parting advice to Rāma to approach Sugrīva referred to by Lakṣmaṇa (IV 4 15-16).

KAMPANA—A Rākṣasa chief whom Rāvaṇa asked to accompany Kumbha and Nikumbha to the battle-field (VI 75. 47) Killed by Angada (VI. 76 1-3)

KARAVĪRĀKṢA—A general of Khara who went to fight with Rāma (III. 23 32). महावीर्य. बलाध्यक्ष. Attacked Rāma with his army at the command of Khara (III 26 27-28).

KARĀLA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6. 26). Hanūmān set fire to his house (V. 54. 14).

KARŪṢA—So called because it received the hunger (कारुष्य) of Indra after he had killed Vṛtra who was a Brāhmaṇa. Formerly a flourishing country, but devastated by Tāṭakā and her son Mārica Nobody dared to pass through (I. 24. 18-32).

KARDAMA—The first of the Prajāpatīs (III 14. 7). Father of Rājā Ila (VII. 87 3) Arrived at the hermitage of Budha when he was consulting his friends with regard to Ila (VII. 90 8). महत्तेजाः Proposed that they should propitiate Śiva on behalf of Ila, by celebrating the Horse Sacrifice (VII. 90 11-12).

KALĀ—The eldest daughter of Vibhīṣaṇā who at the desire of her mother informed Sītā that Rāvaṇa had rejected her father's proposal of returning her to Rāma (V 37. 9-11).

KALIṄGA—(i) A town situated on the border of an extensive Sāla forest visited by Bharata on his way back from Kekaya (II. 71. 16).

(ii) Sugrīva asked Aṅgada to go to that country in search of Sītā (IV. 41. 11).

KALMĀṢAPĀDA—तेजस्वी son of Raghu; became a Rākṣasa as the result of a curse; father of Śankhaṇa (I. 70. 39-40).

KAVACAS, THE—A class of Daityas who dwelt in the Jewelled Town Fought without intermission for a year with Rāvana when he attacked them and at last formed an alliance with him on the mediation of Brahman (VII 23 6-14)

KAVASA—A great sage of the West who came to greet Rāma on his return home (VII 1. 4)

KĀŚYAPA (ALSO KĀŚYAPA)—A sacrificial priest (पौर्वक) of Daśaratha (I 7. 5) Being sent for by Daśaratha came to Ayodhyā to conduct the Horse Sacrifice (I 8.5). On the way to Mithilā the conveyance carrying him preceded that of Daśaratha (I. 69 5-6). On the morning following the death of Daśaratha, attended the court and advised Vasiṣṭha to appoint a king without delay (II. 67. 5-8) Helped Vasiṣṭha in conducting the consecration ceremony of Rāma (VI. 128. 60). Summoned by Rāma, entered his presence-chamber and was duly received (VII 74. 4-5). Consulted by Rāma on the eve of the Horse-Sacrifice (VII 91. 2) Witnessed the oath-taking ceremony of Sitā at Rāma's court (VII. 96. 2).

KĀŚYAPA—Accorded a public reception by Indra in heaven (I 11. 28) Pleased Viṣṇu by practising austerities for a thousand years. अग्निसमप्रभ , ओजसा दीप्यमान इव (I. 29. 10-11) Prayed that he might beget Viṣṇu as a son on Aditi to relieve the Devas in distress (I. 29. 15-17) Son of Marīci (I 29 15) Granted a boon to Diti that if she could keep clean for a thousand years, she would give birth to a child who would kill Indra महातेजाः (I 46. 4-7). Son of Marīci and father of Vivasvān (I 70 20). Received the gift of the universe from Paraśurāma (I 75. 8-25). Made him promise that he would not reside in his dominions (I 76. 13) The last of the

Prajāpatis (III. 14 9), Married 8 daughters of Dakṣa (III. 14 11-12). Granted a boon to his wives that they would give birth to children as famous as himself (III. 14. 12-13) Came from the north to greet Rāma on his return home (VII. 1. 5). Progenitor of the Devas and the Daityas (VII. 11. 15).

KAHOLA—A धर्मज्ञ Brāhmaṇa finally emancipated by Aṣṭāvakra (VI. 119. 16).

KĀKUTSTHA—of the royal house of Viśālā, son of Somadatta (I. 47 16). His son was Sumatī (I. 47 17).

KĀÑCANA HILLS, THE—Where lived Kesarī, the Vānara Chief (VI. 27. 37) Described (VI 27. 34-37)

KĀÑCANA—Priest to Śatrughna. Being sent for, attended his royal patron's court (VII. 108. 8).

KĀTYĀYANA—A sacrificial priest (पौर्वक) to Daśaratha (I. 7. 5). Being sent for, came to Ayodhyā to officiate in the Horse-Sacrifice (I. 8 6). On the way to Mithilā the chariot carrying him preceded that of Daśaratha (I. 69. 3-6) On the morning following the demise of Daśaratha, attended the court and advised Vasīṣṭha to appoint a king without delay (II. 67. 3-8) Helped Vasīṣṭha in conducting the consecration ceremony of Rāma (VI. 128. 60). Summoned by Rāma, entered his presence-chamber and was duly received (VII. 74. 4-5).

KĀMA, THE—A range of hills near the Kailāsa. अवृक्षः. Inaccessible to the Devas, Rākṣasas and the living beings. Sugrīva asked Śatabala to ransack its caves and sides in search of Sītā (IV 43 28-29)

KĀMPILYA—A town ruled over by Rājā Brahmadatta (I. 33. 19).

KĀMBOJA—Famous for horses (I 6 22). Sugrīva asked Śatabala to go there in search of Sītā (IV 43. 12).

KĀMBOJAS, THE—Mentioned along with the Yavana soldiers created by Vasistha's cow to offer resistance to Viśvāmitra's cupidity (I 54 21). Pressed hard by Viśvāmitra (I. 54 23). Born of the Yell of Śabalā रविसन्निभा: (I. 55. 2)

KĀRUPATHA—A country, रमणीयः निरामयः (VII 102. 5).

KĀRTAVĪRYA—In Rāma's opinion Lakṣmaṇa excelled Kārtavīrya as the former could discharge 500 arrows at a time (VI. 49. 20)

KĀRTIKEYA—Born in a thicket of glowing reeds on the White hill—the petrified energy of Śiva. अग्निसम्भवः (I. 36. 18-19). Born of the foetus deposited by Gangā by the side of the Himavān (I 37. 18). The Devas appointed the Kṛttikās to feed the baby (I 37 23) Hence called Kārtikeya by the Devas, his future greatness foretold (I. 37 25). Bathed by the Kṛttikās. दीप्यमानः यथानलः (I 37. 26) Also called Skanda, because born of the discharged energy of Śiva and Umā. महाबाहुः ज्वलनोपमः (I 37. 27) Sucked the breast of all the six Kṛttikās with as many mouths (I. 37. 28). After a single day, vanquished the army of the Daitya through his prowess (I. 37. 29). Elected Commander-in-Chief by the Devas (I. 27 30). His votaries attain ripe old age begetting sons and grand-children; and on death go to the Skanda-Loka (I. 37. 32). His protection invoked by Kausalyā during Rāma's sojourn (II. 25 11) His temple at Agastya's hermitage visited by Rāma (III, 12 21). The weeping baby in the bush of reeds referred to

(VII. 35. 22) महासेन . His birth-place visited by Rājā Ila (VII. 87 10)

KĀLA, THE—A range of hills in the Somāśrama in the north having a rich table-land on the top Sugriva asked Śatabala to ransack the hills and the caves in search of Sītā (IV. 43. 14-15) शैलेन्द्रः हेमगर्भं महागिरिं (IV. 43 16)

KĀLA—In the guise of an ascetic came to the palace and told Lakṣmaṇa that he wanted to have a private interview with Rāma (VII 103 1-2). तपसा भास्कर-प्रभं (VII. 103.4). तेजोभिः ज्वलन्निव, अंशुभिः प्रदहन्निव (VII. 103 6). Having been shewed in by Lakṣmaṇa (VII. 103 6) greeted Rāma (VII. 103. 7). वदता वरः Took his seat (VII. 103 9). In reply to Rāma's request (VII. 103. 10) said that as his business was private, every one was to be warned against intercepting them on pain of death (VII. 103 11-12) Introduced himself as his son— a Prajāpati born of his navel after the creation of the Earth, then in the words of Brahman warned him that his lease of life on earth was drawing to a close and that it was high time for him to retire to heaven (VII. 104 1-15). सर्वसंहारं (VII 104. 16)

KĀLAKA—Son of Kaśyapa and Kālakā (III. 14 17).

KĀLAKĀ—Daughter of Dakṣa and wife of Kaśyapa (III. 14. 10-11). Gave birth to two sons—Naraka and Kālaka by favour of her husband (III. 14. 17).

KĀLAKĀRMUKA—A general of Khara who went to fight with Rāma, पुरुषः (III. 23. 32) महावीर्यः बलाघ्नश्च . Attacked Rāma with his army at the command of Khara (III. 26. 27-28).

KĀLAKEYAS, THE—A class of Daityas who dwelt in the Aśma Town. Defeated and massacred by Rāvaṇa (VII. 23 17-19).

KĀLANEMI—Defeated and killed by Viṣṇu (VII 6. 34).

KĀLA-MAHĪ, THE—River Sugrīva asked Vinata to go there in quest of Sītā शैलकाननशोभिता (IV. 40. 22).

KĀLIKĀMUKHA—A Rākṣasa Chief, son of Sumālin and Ketumatī (VII 5 38-39)

KĀLINDĪ—One of the wives of Asita. Retired to the Himālayas with her defeated husband. She and her co-wife were pregnant at the time of Asita's death Administered poison by her co-wife to bring about an abortion, but by favour of the sage Cyavana gave birth to Sagara (I. 70. 29-36). कमलेक्षणा (I. 70. 35). राजपुत्री पतिव्रता देवी (I. 70 36)

KĀLINDĪ, THE—River Sugrīva asked Vinata to go there in search of Sītā (IV 40 21)

KĀLIYA—A courtier of Rāma who with light talks sought to divert his master (VII. 43. 2).

KĀVERĪ, THE—A river in the South. दिव्या आपगा प्रसन्नसलिलाशया, अप्सरागणैः विहृता; Sugrīva asked Angada to go there in search of Sītā (IV 41. 14-15)

KAŚĪ—Rājā of—Invited to attend the Horse-Sacrifice celebrated by Daśaratha (I. 13. 23). Daśaratha offers the produce of—to appease the wrath of Kaikeyi (II 10 37-38). Sugrīva asked Vinata to go there in search of Sītā (IV. 40. 22) पुरो वाराणसी रमणीया सुप्राकारा सुतोरेणा (VII 38 15-19).

KĀŚYAPA (ALSO KAŚYAPA)—A sacrificial priest to Daśaratha (I 7 5). Came to Ayodhyā at the desire

of the king to officiate in the Horse Sacrifice (I. 8. 6). On the way to Mithilā his carriage preceded the one of Daśaratha (I. 69. 5-6) On the morning following the demise of the king, attended the court and advised Vasistha to appoint a king without delay (II. 67 5-8) Helped Vasistha in conducting the consecration ceremony of Rāma (VI. 128 60). Summoned by Rāma, entered his presence-chamber and was duly received (VII. 74. 4-5). Consulted by Rāma on the eve of the Horse Sacrifice (VII 91 2) Witnessed the oath-taking ceremony of Sitā at Rāma's court (VII. 96 2).

KĀŚYAPA—A courtier of Rāma who with light talks sought to divert his master (VII. 43 2).

KINNARAS, THE—The Devas requested by Brahman to produce Vānara children on—girls (I. 17 6) Followed the course of the Gangā (I. 43. 32). Some dwelt in the hermitage of Vasistha (I 51. 23) Assembled to witness the duel between Rāma and Paraśurāma (I. 76 10) Their abodes on the Citrakūta hill (II. 93. 11). Pairs of wandering Kinnaras shewn by Rāma to Sitā (II. 94 11) Their broad-swords hanging from the trees (II. 94. 12). Rāvaṇa saw the groves frequented by them (III. 35 14) Frequented Rāma's hermitage in the Daṇḍakas (III. 43 12) Frequented Janasthāna (III. 67 6). Rāma found some wandering in the Pampā regions (IV. 1. 61) Haunted the Lake Sudarśana for the sake of pleasure (IV. 40 46). Horse-faced women frequented the Maināka hills (V. 1. 6), (V. I 97). Haunted the Ariṣṭa hills (V 55 36). Left them when they sank under the weight of Hanūmān (V 56 48). Assembled to witness the duel between Rāma and Makarākṣa (VI. 79 25) Complained when Rāvaṇa seated on a chariot fought with Rāma on foot (VI 102. 5). Prayed for the safety of the cows and the Brāhmaṇas

when Rāma fought with Rāvana (VI. 107. 48-49)
 Frequented the banks of the Mandākinī (VII. 11 42)
 Sang in chorus love-songs on the Kailāsa hills (VII 26.
 7) Visited the Vindhyas with their women folk (VII.
 31 16) Ilā's companions turned into Kim-purūṣis by
 Budha (VII. 88 21-24).

KIRĀTAS, THE—Born of the pores in Śabalī's
 skin, they destroyed to a man Viśvāmītra's army स्लेच्छाः
 (I. 55 3-4)

KISKINDHĀ—A cave (I. 1 67) where Sugrīva
 fought a duel with Vālin (I 1 69) A town, at the gate of
 which Māyāvin threw out the challenge to Vālin (IV 9 5)
 Sugrīva returned there on the supposed death of Vālin
 (IV 9. 20). अतुलप्रभा (IV. 11. 21). The town of Vālin (IV
 11. 24). Its gates scratched by the Asura Dundubhi with
 his horns (IV 11. 27). Sugrīva accompanied by Rāma,
 etc, proceeded to—(IV. 12. 14) Did so again at the
 suggestion of Rāma (IV 12. 42) वालिविक्रमपालिता (IV
 13. 1). दुराधर्षा (IV. 13. 29). सुरेशात्मजवीर्यपालिता (IV 13
 30) हरिवागुरया पूर्णा, काञ्चनभूषणा, ध्वजयन्त्राढ्या (IV 14 5-6)
 नगरी (IV. 16. 13) Defended by forts (IV 19. 15) रम्या
 (IV. 26 19) Situated in the cave of a hill (IV 26 41)
 चित्रकानना, situated near Prasravaṇa hill (IV. 27. 26) बल-
 कीर्णा महापुरी दुर्गा (IV 31 16) दुरासदा (IV. 31 26) Surround-
 ed by walls and moats (IV. 31. 27). Described (IV 33
 4-8), (VI. 28. 30) Rāma's Puṣpaka car passed by—
 (VI 123. 23). Described (VII. 37(a) 47-49)

KĪRTIRATHA—धर्मत्मा, son of Pratindhaka, and
 father to Deva Mīḍa (I. 71. 9-10)

KĪRTIRĀTA—महाबलः, son of Mahīdhaka, and
 father to Mahāromā (I. 71. 11).

KUKSI—(1) Son of Ikṣvāku and father to Vīkukṣi.
 श्रीमान् (I. 70. 22).

(ii) A country in the west, rich in Punnāga, Bakula and Uddālaka Sugrīva sent Suṣeṇa, etc., there in search of Sitā (IV 42. 7).

KUÑJARA, THE—(i) A range of hills situated on the other side of the Vaidyuta hills नेत्रमनःकान्त, at the top of which Viśvakarman built a mansion for Agastya and on which was situated Bhogavatī—the home of the serpents (IV 41 34-36). Sugrīva sent Angada, etc, there in search of Sitā (IV. 41. 38).

KUÑJARA—(ii) A Vānara Chief whose daughter Añjanā was the mother of Hanūmān (IV. 66. 10).

KUṬIKĀ, THE—A river crossed by Bharata on his return journey from Kekaya (II 71 15)

KUṬIKOṢṬHIKĀ, THE—A river crossed by Bharata on his way back from Kekaya (II 71 10)

KUMUDA—A Vānara Chief. Lakṣmaṇa passed by his house at Kīṣkindhā (IV. 33. 11). Led the van of the invading army (VI. 4. 30). Formerly dwelt on the bank of the Gomatī, later on made himself master of the tree-clad Vindhya hills (VI 26. 25-26). Set himself up at the eastern gate with 10 crores of followers (VI 42 23). Repaired where Rāma and Lakṣmaṇa were lying senseless (VI 46. 3) Carefully guarded the Vānara army (VI. 47 2-4). Did fearful carnage in the ranks of the Rākṣasa army (VI. 55. 30-32). Attacked Atikāya, but being defeated had to retire (VI, 71. 39-42). Wounded by Indrajit (VI. 73. 60). Greeted and honoured by Rāma (VII. 39 20).

KUMBHA—A Rākṣasa Chief whose house was burnt down by Hanūmān (V. 54. 15). जीमूतनिकाशरूप. पृथु-व्यूढसुजातवक्षाः. Accompanied Rāvaṇa to the battle-field driving in a car and twanging his bow (VI. 59. 20) Son of Kumbhakarṇa; sent by Rāvaṇa to carry on the fight

(VI. 75. 44-46) Fought respectively with Divida, Mainda and Angada, and disabled or wounded every one (VI 76 35-55) तेजस्वी (VI 76 37) धन्विना श्रेष्ठः (VI 76 38) वीर्यवान् (VI. 76 47) Stopped Jāmbavān, etc., by discharging a flight of arrows at them (VI 76. 60-62). Valiant like his father (VI. 76 72) धनुषीन्द्रजितस्तुल्य प्रतापे रावणस्य च । त्वमद्य रक्षसा लोके श्रेष्ठोऽसि बलवीर्यतः (VI 76 75) Fought a duel with Sugrīva in the course of which lost his bow and was flung into the sea, and at last killed (VI 76. 63-93).

KUMBHAKARNA—His death foreseen by Vālmīki. प्रवृद्धनिद्र महाबलः (I 3 36) Brother to Sūrpaṇakhā (III. 17 22) His palace visited by Hanūmān (V. 6 18). Hanūmān set fire to his house (V 54 14) महाबल. सर्वशस्त्रभृता मुख्यः Slept for six months at a stretch (VI. 12 11) On hearing Rāvaṇa's lamentations for Sītā (VI 12 7-26), took him to task for having abducted her on his own responsibility, later on promised to destroy the enemy so that he might enjoy the company of Sītā uninterrupted (VI 12 27-40). वीर्यवान् महातेजाः शक्रप्रतिबलं युधि (VI. 19. 10). अप्रतिमगाम्भीर्यं. देवदानवदर्षहा, ब्रह्मशापाभिभूतः (VI 60. 13-14). Slept for six months at a stretch (VI. 60 17). ग्राम्यसुखे रतः (VI. 60 19) भीमविक्रमः (VI 60 26) भीमनासापुटः, पातालविपुलाननः मेदोरुधिरगन्धो (VI. 60 29). नीलाञ्जनचयाकारः (VI. 60. 43). अतिबलः (VI. 60. 59). The Rākṣasas having roused him from sleep after employing numerous artifices at the direction of Rāvaṇa (VI. 60. 14-21), enquired about the cause of that untimely awakening (VI 60. 22-70) Hearing the report of Yūpākṣa (VI 60 71-77), was so far moved that he offered to go straight to the battle-field to make an end of the invaders (VI. 60. 78-80). On being informed that Rāvaṇa wanted to see him (VI. 60 88-89), washed his mouth, took his bath and food, then drank hard, thus being tipsy proceeded to Rāvaṇa's

palace through the main thoroughfare (VI 60 90-95). तेजोबलसमन्वितः (VI 60 93) कालान्तक्यमोपमः (VI 60 94) महाकायः (VI 61 1) पर्वताकारदर्शनः (VI 61 2) प्रकृत्या तेजस्वी (VI. 61. 12). Defeated Yama and Indra in the battle-field, son of Viśravā, in bulk excelled all Rākṣasas, defeated all living beings including the Devas, commenced devouring the living beings as soon as born, Indra being appealed to, struck him with the bolt, when he began to roar aloud, being angry beat Indra pulling out a tusk of his Airāvata, thus being oppressed the Devas headed by Indra approached Brahman who sending for the Rākṣasas declared that for the well-being of the world Kumbhakarna was to sleep on, then at the intercession of Rāvaṇa conceded that he was to wake up once in six months for a day only (VI. 61 9-28) निद्रामदसमाकुलः (VI. 62. 1). परम-दुर्जयः (VI. 62. 2). Passing through the road he entered Rāvaṇa's palace, then being cordially received enquired about the cause of his urgent summons (VI 62. 1-12). In reply to Rāvaṇa's appeal (VI. 62. 12-22), told that he had been misled by insincere counsellors and that Vibhiṣaṇa's and his prophecy have come to be too true (VI 63 1-21) In reply to Rāvaṇa's words of protest (VI. 63. 22-27), promised to destroy and devour the enemies of Lankā (VI. 63. 28-56), assured Rāvaṇa of his sure success in the battle-field and reproved Mahodara for his misplaced advice (VI 65. 1-8) युद्धविशारदः (VI. 65. 10). At the desire of Rāvaṇa (VI. 65 11-14), picked up his terrible (शूल) weapon and offered to go alone to the battle-field leaving behind the army (VI. 65. 17-22). With the help of Rāvaṇa put the ornaments and armours on, and then took leave of his brother (VI. 65. 25-32). Then he set forth at the head of a huge army consisting of charioteers, warriors and foot-soldiers, indulging in tall talks, disregarding the omens and magnifying his

body to huge proportions, till stepping across the ram parts he stood before the Vānara army (VI. 65. 33-53) Roared aloud when he found the Vānaras panic-stricken (VI. 65.55) Left the town stepping across the ramparts and then he bellowed out (VI 66. 1-2) भीमाक्षः (VI 66. 3). The attacks delivered by the Vānaras could creat no impression on him, destroyed the Vānara army right and left till they dispersed in confusion(VI 66. 8-17). Rallied by Angada when the Vānara army attacked him (VI. 67 1-4), killed them mercilessly with his club and devoured them 16, 18 and 20 at a time (VI. 67 5-7) With his ब्रूल reduced to pieces the trees and stones flung by Hanūmān (VI. 67. 16). Struck with a hill-top by Hanūmān wounded him in return (VI. 67. 17-20) Reduced to pieces the huge stone flung at him by Nila (VI. 67.22-23) Killed or mortally wounded the five Vānara Chiefs who attacked him (VI. 67. 24-29). Bitten, scratched, boxed and slapped by the Vānaras, ate them up and being routed they sought refuge with Rāma (VI. 67. 30-41). Fought a duel with Angada and stunned him with a blow (VI. 67. 42-49). Fought a duel with Sugrīva in the course of which lost his ब्रूल and made a captive of him, and carried him to Lankā (VI. 67 51-71). While passing through the streets his nose and ears bitten off and the sides scratched by Sugrīva who slipped away from his hold; bathed in a pool of blood angrily retraced his steps to the battle-field holding a club in his hand (VI 67. 82-92). Rushing blindly into the thick of the Vānara army began devouring mercilessly and indiscriminately the Vānaras, Ṛksas and Rākṣasas, thus routing his opponents (VI. 67 93-99). Baffled the arrows shot at him by Lakṣmaṇa (VI. 67. 102) Disregarding the arrow shots of Lakṣmaṇa ironically praised his valour and expressed his intention to fight with Rāma; after

his death, with others (VI 67. 103-111) Lakṣmaṇa having pointed out Rāma (VI. 67 112-114), rushed at him leaving behind Lakṣmaṇa (VI 67. 114-115). Being wounded by Rāma (VI. 67 116), made a rush at the Vānaras belching out fire; being disarmed, killed and devoured his foes and allies indiscriminately, then flung a huge hill-top at Rāma (VI 67 117-123) Indignantly shook off the Vānaras who had climbed on him at the word of command from Lakṣmaṇa (VI. 67. 130-131). Fought a contested duel with Rāma in the course of which he was killed (VI. 67. 141-170).

Second son of Viśravā and Kaikasī (VII. 9. 34). Roamed about the three worlds devouring the sages (VII. 9.38). Practised austerities for 10,000 years (VII 10 3-5). In reply to Brahman's offer (VII. 10.43-44) prayed that he might sleep on for years to come (VII. 10.44-45). Repented when the Devas disappeared (VII. 10 46-48). Married to Vajrajvālā (VII. 12 23-24). Some-time later feeling sleepy, asked Rāvaṇa to build a separate mansion for him, when it was ready, slept there for thousands of years (VII 13 1-7). On the occasion of Rāvaṇa's struggle with Indra fought with the Rudras (VII 28. 34-36)

KUMBHAHANU—An officer of the Rākṣasa Lord Prahasta, who followed his chief to the battle-field (VI. 57 30). Slaughtered the Vānaras mercilessly (VI. 58.19) Killed by Angada (VI. 58.23).

KUMBHĪNASĪ—Her husband Madhu, वीर्योत्सिक्तः दुरासदः दानवेन्द्रः, was defeated by Rāvaṇa (VI 7 8) Daughter of Sumālin and Ketumatī (VII. 5 38-40). Abducted by Madhu (VII. 25 19) Interceding with Rāvaṇa on behalf of her husband, helped to form an alliance between them (VII. 25.39-48).

KURU—A country in the north to which Sugriva sent Śatabala in search of Sītā (IV. 43 11).

KURUS, THE UTTARA—In those lands was situated Kuvera's garden, the trees of which put forth leaves in the form of clothes and ornaments, and fruits in the shape of women (II. 91 19). The rivers and forests of that country appeared in the hermitage of Bharadvāja (II 91 81). Abounding with trees that yield fruits and sweet juice throughout the year (III 73 7) कृतपुण्यप्रतिश्रया. Rich in rivers, tanks, forests of blue lotuses, river-banks studded with gold, gems and precious stones, hills clad in trees that yield fruits throughout the year. Peopled by the Gandharvas, Kinnaras, etc., and the holy people. The land of pleasure and pastime (IV. 43 38-52). Sugriva sent the Vānara Chiefs there in search of Sītā (IV. 43 53).

KURUJĀṆGALA—Vasiṣṭha's messengers on their way to Kekaya passed through this land (II 68. 13)

KULA—A courtier of Rāma who with light talks sought to divert his master (VII. 43.2)

KULĪṆGĀ—(i) A town situated between the Śaraṇḍa and the Iksumatī (II 68. 16)

(ii) A river crossed by Bharata on his way back from Kekaya. Rapid, pleasant and choked with hills (II. 71. 6).

KUVERA—In accordance with the desire of Brahman produced Candhamādana (I 17 12). Rāvana's brother and son of Viśravā (I. 20.18) वनदः His protection invoked by Kausalyā during Rāma's exile (II 25. 23) His gardens in the Uttara Kurus were asked by Bharadvāja to help him in entertaining the army of Bharata (II 91. 19) Sent 20,000 girls in response (II 91. 44). Pronounced an imprecation on Tumburu, the Gandharva,

that he was to assume the form of Virādha, for his excessive attachment for Rambhā; when his wrath went down assured the accursed one that he would assume his own shape when killed by Rāma (III 4. 16-19). वैश्रवण (III. 4 16) His temple at Agastya's hermitage visited by Rāma (III. 12 18). Defeated by Rāvaṇa and his Puspaka car was captured by him (III. 32. 14-15) नरवाहनः (III 32 14) Brother of Rāvaṇa (III 35 7; III 48. 2). Being defeated retired to the Kailāsa hills (III.48 4-5) सर्वदेवनमस्कृतः (III 48 21) His beautiful palace on the Kailāsa built by Viśvakarman (IV 43 21) Whiled away his time playing with the Guhyakas on the banks of the tank situated near his palace यक्षराट् (IV. 43. 22-23) भूतेशः द्रविणाधिपतिः (VI 4 19) धनप (VI 7 4) Gloried in the fact that he was a friend of Maheśvara लोकपाल महाबलः (VI 7. 5). Appeared before Rāma and admonished him for ill-treating Sitā (VI. 117 2-9) Son of the Ṛsi Viśravā and Deva Varninī वीर्यसम्पन्न परमाद्भुत अपत्यं, सर्वै. ब्रह्मगुणैः वृतः (VII 3. 1-6) Called Vaiśravaṇa by the great Ṛsi Pulastya (VII. 3 6-8) Retiring to a forest practised austerities for thousands of years (VII 3 9-12) In reply to Brahman's offer (VII 3 13-14) prayed for guardianship of the world (VII 3 15) प्रयतः आत्मवान् (VII. 3. 22). Being appointed one of the guardians of world by Brahman (VII. 3. 16-21) requested his father to name a spot where he could live happily (VII 3 22-23) In accordance with his father's advice (VII 3 24-30) took possession of Lankā and ruled happily over the Rākṣasas Thence driving in the Puspaka, he used to pay visits to his father and mother (VII 3 31-35) वित्तपालः (VII. 11.26). सर्वशस्त्रभृता वरः (VII 11. 27). वाक्यविदा वर (VII 11. 30) In reply to Prahasta's words of negotiation (VII. 11 25-29) said that he was ever ready to restore Lankā to his brother, Rāvaṇa; then calling on

his father asked his opinion (VII. 11. 30-35) In compliance with his father's desire (VII. 11. 36-43), retired to the Kailāsa hills (VII. 11. 44) Continued to dwell on the beautiful Kailāsa hills (VII. 11. 50). On hearing the report of tyranny practised by Rāvana (VII. 13. 8-10) sent an ambassador to warn him (VII. 13. 11-12). While observing penances on the Himālayas, happened to look at Umā, hence lost his left eye, then retiring to other parts practised austerities for 800 years—thereby became a close friend of Mahādeva and received the name of एकक्षिपिङ्गली (VII. 13. 21-31). On the defeat of the Yaksas, sent out the Yaksakas to fight against Rāvaṇa (VII. 14. 20). On the defeat of the Yaksas sent out Maṇibhadra (VII. 15. 1-2). Faced Rāvaṇa club in hand and scolded him and fought with him till over-whelmed by Rāvana by magic was badly hurt (VII. 15. 16-33). Carried to the Nandana Park for treatment (VII. 15. 34). Attended the sacrificial session of King Marutta, but assumed the form of a chameleon for fear of Rāvana (VII. 18. 4-5) On the departure of Rāvaṇa came out of his place of refuge and offered boons (VII. 18. 32-34) On the recommendation of Brahman (VII. 36. 7-9) made Hanūmān proof against his club (VII. 36. 17).

KUŚĀ—A Brāhmaṇa by birth. महान्, महातपाः, अक्लिष्ट-व्रतधर्मज्ञः सज्जनप्रतिपूजकः (I. 32. 1) महात्मा Begot four sons Kuśāmba, Kuśanābha, Asūrta Rajas and Vasu on Vaidarbhi who came of a noble family (I. 32. 2-3) Asked his sons to undertake the work of protection (I. 32. 4). Appeared in the Putrestī Sacrifice of Kuśanābha and foretold the birth of a son (I. 34. 2-3). Disappeared in the heavens (I. 34. 4) परमोदारः ब्रह्मसुतः (I. 34. 2) Son of Prajāpati (I. 51. 18).

KUŚADHVAJA—Younger brother of Janaka महातेजा, वीर्यवान्, अतिधार्मिकः (I. 70. 2) Resided in the city

of Sāṅkāśya on the river Ikṣumatī. Constant protector of Janaka's sacrifices. Sent for to share his joy (I 70. 3-6) On his arrival paid his respects to Janaka and Śātānanda, and then took a seat (I 70 7-10). नख्याघ्नः (I 70. 6). अमितद्युतिः (I. 70. 10). वीरः (I. 70 11) Younger son of Hrasva Roma (I 71 13). Placed under the guardianship of Janaka when his father retired from the world (I. 71. 14). देवसंकाशः (I. 71 15). On the defeat and death of Sudhanvan of Sāṅkāśya, placed on the throne by Janaka (I. 71. 16-20).

KUSADHVAJA—Father of Vedavati, ब्रह्मर्षि अमित-प्रभः, son of Bṛhaspati, श्रीमान्, in wisdom equalled his father. Daily studied the Vedas In his intense desire to marry his daughter to Viṣṇu rejected the offer of all beings till killed by the Daitya Śambhu one night (VII 17 8-13).

KUSANĀBHA—Son of Kuśa and Vaidarbhī (I. 32 2). According to his father's wishes undertook to perform the duties of a Kṣattriya (I 32. 4) धर्मात्मा Founded the town of Mahodaya (I. 32. 6) राजर्षिः Had a hundred daughters by Ghṛtācī (I 32 11) Finding his daughters deformed (I. 32. 23), enquired about the cause (I 32. 25-26). धीमान् (I. 33. 1). परमधार्मिकः महातेजाः (I. 33. 5) On hearing their story (I. 33. 1-4), dismissed them extolling the quality of forgiveness (I 33. 5-9). त्रिदशविक्रमः (I. 33. 9). मन्त्रज्ञः, consulted his counsellors about giving away his daughters in marriage (I. 33. 10). Decided to marry his daughters to Brahmadata (I. 33. 20) सुधार्मिकः . Sent for him and did so (I. 33. 21). Was greatly pleased to find his daughters cured (I 33. 24). Dismissed his daughters in the company of Brahmadata and priests (I 33. 25). Praised highly by the Gandharvī Somadā (I. 33. 26). Going without a son, celebrated

the Putresti Sacrifice (I. 34 1) On that occasion appeared Kuśa who prophesied the birth of a son, named Gādhī (I 34 2-3) Shortly after this, was born Gādhī (I 34 5) बलवान्, सुधार्मिकः (I 51 18)

HIS HUNDRED DAUGHTERS—Born of Ghṛtācī (I 32 11) द्यौवनशालिन्य रूपवत्य, स्वलंकृता, आभरण-भूषिता . Were disporting themselves in the garden one day, when Vāyu made advances to them (I. 32. 12-17). Being rejected (I 32. 18-23) Vāyu broke their limbs by entering their bodies (I 32 23) गुणसम्पन्नाः रूपयौवनसयुता (I 32.15) With broken limbs entered the palace distracted, abashed and with eyes full of tears (I 32. 24) परमशोभनाः (I 32. 25) In reply to the father's enquiries (I 32. 25-26), related their sad story (I. 33 1-4) Married to Brahmadatta by their father (I. 33. 22). Relieved of their deformities as soon as touched by him (I 33 23). Accompanied their husband to his home (I 33 25). Received warm'y by Somadā (I 33 26)

KUŚAPLAVA—Where Diti practised austerities for a thousand years (I 46 8), attended by Indra (I 46. 9). Near about Vaiśālī (I 47. 10-11)

KUŚĀVATĪ—Capital of Kuśa, built by Rāma at the foot of the Vindhya hills रम्या नगरी (VII 108. 4).

KUŚĀMBA—Son of Kuśa and Vaidarbhī (I 32. 2). In accordance with his father's desire, undertook the duties of a Kṣattriya (I 32 4). महातेजाः . Founded Kauśāmbī (I. 32 6)

KAUŚĀMBĪ—A town founded by Kuśa (I 32 6)

KUŚĀŚVA—Of the royal house of Viśālā, son of Sahadeva, परमधार्मिक (I. 47. 15). His son was Somadatta (I. 47. 16)

KUŚĪ—Being remembered appeared before Vālmiki (I 4. 4) मुनिवेशः, धर्मज्ञः, राजपुत्रः, यशस्वी, स्वरसम्पन्नः, आश्रमवासी (I. 4 5) मेधावी, वेदेषु परिनिष्ठितः (I 4. 6). गान्धर्वतत्त्वज्ञः, स्थानमूर्च्छनकोविदः, गन्धर्व इव रूपी (I. 4. 10) रूपलक्षणसम्पन्नः, मधुर-स्वरभाषी, बिम्बादिवोत्थितः बिम्बः रामदेहात्तथापरः. (I 4 11). अनिन्दितः (I 4 12). तत्त्वज्ञः सुसमाहितः (I 4 13). महात्मा, महाभागः, सर्वलक्षण-लक्षितः (I. 4 14). His songs moved the assembly of Ṛṣis and Munis so much, that they appreciated them with suitable gifts (I 4 16-27) सर्वगीतिषु कोविदः (I 4. 27). Rāma sent for him, thus honouring him (I. 4. 29-30). रूपसम्पन्नः विनीतः (I. 4 31). देववर्चा. (I 4 32). Sang the Rāmāyaṇa in Rāma's court (I. 4. 33-34) पार्थिवलक्षणान्वितः महातपस्वी (I. 4 35). Born of Sītā at the hermitage of Vālmiki (VII 66 1-11) अरिन्दमः At the desire of Vālmiki (VII 93. 1-16) anxiously waited for the day-break (VII. 93. 17-18) Next morning began to sing songs (VII 94 1). Being sent for by Rāma (VII. 94 1-9), sang in open court (VII. 94 10-16) Declined to accept the gift of money offered by Rāma (VII. 94. 19-20) To satisfy Rāma's curiosity (VII. 94 22-23), described in detail the arrangement, size and authorship of the Poem, and promised to recite the whole poem before him, when he would become free (VII. 94. 24-28). Withdrew (VII. 94. 29). Retired in Rāma's apartment (VII. 98. 27) At Rāma's desire (VII. 99. 1), sang the latter portion of the Rāmāyaṇa (VII. 99. 2) Made King of Kośala (VII. 107 17-19).

KṚTTIKĀS, THE—Appointed by Indra and the Maruts, fed the new-born babe Kārtikeya on their breasts (I 37. 23-24). The milk that gushed forth from the breasts of the six—was sucked by the six mouths of Kārtikeya (I. 37 28)

KRŚĀŚVA—Married the daughters of Dakṣa who produced the divine weapons to destroy the Asuras with.

Viśvāmītra obtained them from his sons (I 21 13). The Devas headed by Indra requested Viśvāmītra to pass them on to Rāma on the destruction of Tātakā (I. 26 29) The mysteries regarding the weapons transmitted to Rāma by the great Rṣi (I 28 10)

KRṢṆAGIRI, THE—Hills Frequented by Rambha, the Vānara Chief (VII 26 30)

KRṢṆAVENĪ, THE—A river in the South Sugrīva asked Angada to go there in search of Sītā (IV 41 9).

KEKAYA—The Rājā of—with his son invited to attend the Horse Sacrifice. Father-in-law of Daśaratha, वृद्धः परमधार्मिकः (I 13. 24). Delighted to see Bharata (I 77 20) For want of time Daśaratha could not send for him when he intended consecrating Rāma as the Crown Prince (II 1. 48) His name was Aśvapati (II 9. 22) By favour of Brahman acquired the Science of reading the thoughts of birds and beasts. One day he having laughed at a Jṛmbha bird, his wife insisted on hearing the cause of his laughter But as disclosure meant death to him, refused to do so His wife, Kaikeyī's mother, having proved obstinate, rejected her (II 35. 18-26). Bharata and Śatrughna were in—at the time of Daśaratha's death (II. 67. 7). Messengers despatched for—(II 68. 10). [See Aśvapati in this connection]

KETUMATĪ—Second daughter of Narmadā, the Gandharvī, married to Sumālin पूर्णचन्द्रनिभानना प्राणभ्योऽपि गरीयसी. Brought forth Prahasta, Akampana, etc. (VII. 5. 37-40).

KERALA—A country in the South. Sugrīva asked Angada to go there in search of Sītā. (IV. 41. 12).

KEŚINĪ—Daughter of the Rājā of Vidarbha, elder queen of Sagara धर्मिष्ठा सत्यवादिनी (I. 38. 3). Practised austerities along with her husband and co-wife in the Himālayas for a hundred years (I 38. 5-6). In fulfilment of a boon granted by Bhṛgu gave birth to a son called Asamañja (I 38. 16) Her devotion to Sagara referred to (V 24 12)

KEŚINĪ, THE—A river, on the bank of which Lakṣmaṇa and Sumantra spent a night (VII. 51. 29) Half a day's journey from Ayodhyā (VII. 52 2).

KESARIN—Father of Hanūmān. In response to Sugrīva's call supplied many thousands of Vānaras (IV 39 18). Married to Añjanā, the doomed Apsarā (IV. 66. 8) Hanūmān was his क्षेत्रज son (IV 66. 29) Killed the Asura Sambasādana on the sea-coast under instructions from the Devarsis while going to Mt Gokarna from Mt. Mālyavān (V. 35 79-80) Defended the flank of the invading army with his followers (VI. 4 33) Lived on the Kāñcana Parvata (VI. 27. 34-38) क्षेत्रज son of Gadgada begotten by Bṛhaspati (VI. 30. 21) Wounded by Indrajit (VI. 73 59) Reigned in the Sumeru hills (VII. 35. 19) Had Añjanā for his wife (VII 35 20) Greeted and honoured by Rāma (VII 39 20).

KAIKEYĪ—On seeing the arrangements made for appointing Rāma as Prince-regent asks for the fulfilment of the promised boons, viz., the exile of Rāma in favour of Bharata (I 1. 21-22). Her mischievous intention foreseen by Vālmiki (I 3 12). Was given a quarter part of the divine food offered to Daśaratha by the Prājāpatya man (I 16 28) Conceived in no time (I 16. 31) Gave birth to Bharata. (I. 18. 13) Her brother Yudhājit came to see her (I. 73. 4). Received the brides with due ceremonies. सुमध्यमा (I. 17. 10-12),

On the eve of Rāma's coronation reproached by Mantharā for remaining blind to her interests (II. 7 13-15) Enquired about the cause of her disquietitude (II. 7 17) On learning that Rāma was going to be appointed Crown Prince made gifts of ornaments to her and offered to give her more (II. 7 31-36) शुभानना (II 7 31) प्रमदोत्तमा (II 7 33) In reply to Mantharā's accusations praised Rāma's inborn qualities, admitted his right to the throne and wondered why the slave girl should be so unquiet, and hoped that Bharata would succeed Rāma after a hundred years (II 8 13-19) At last Mantharā's specious pleadings (II 8 21-39) produced the desired effect on Kaikeyī's mind She flared up in anger and asked Mantharā to tell her the ways and means that would secure the banishment of Rāma and enthronement of Bharata (II. 9. 1-3). विलासिनी (II 9 7) Out of curiosity raised herself up on the bed to listen to the words of Mantharā and requested her to suggest the ways and means (II. 9. 8-9) Saved the life of Daśaratha while he was fighting with Śambara as an ally of Indra. Pleased with her he offered to grant her two boons which she put off for the future (II 9 11-17) The favourite wife of Daśaratha for whose sake he could even enter the fire and for whom he could sacrifice his life (II 9 24-25) Praised Mantharā for giving her that precious suggestion (II. 9 38-52) परमदर्शना (II. 9 38) Acting on the advice of Mantharā she proceeded towards the Retiring-room (क्रोधागार), cast off all her ornaments and lay down on the bare ground and promised to die in that position if her demands were not fulfilled (II. 9 55-59) विशालाक्षी सौभाग्यमदगर्विता (II 9. 55). Promised not to stir until and unless her demands were satisfied and remained lying on the bare ground darkening her face with anger (II. 9 62-66). भामिनी (II. 9. 65). Daughter

of Aśvapati (II 9 22) On being tutored by the haunch-backed girl laid herself down on the bare ground like a Kinnari struck with a poisoned arrow (II. 10 1). Laid bare her plans to Mantharā विचक्षणा (II. 10 2). Thought of the ways and means of executing her plan (II 10 3-4) Then having fixed on the line of her action laid herself down on the ground with knitted brows and scattered the garland and the ornaments round the floor (II 10 6-7) Glad in dirty clothes and having arranged her hair in a single braid she confined herself in the Retiring-room (क्रोधागार) (II. 10. 8-9). Never before used to absent herself from her quarters at the time when the King withdrew from the court (II 10 18-19) Seen by Daśaratha lying on bare ground (II 10 22-23) वृद्धस्य तरुणो भार्या पाणेश्चोऽपि गरीयसी (II 10 23) पापसंकल्पा लतेव विनिष्कृता पतिता देवतेव (II. 10.24) किन्नरीमिव निर्धूता च्यूतामप्सरसं यथा । मालामिव परिभ्रष्टा हरिणीमिव सयताम् (II 10 25) करेणुमिव दिग्धेन विद्धा मृगयुना वने (II. 10. 26). कमलपत्राक्षी (II. 10 27). भीरु, शोभना (II 10 39) In reply to Daśaratha's attempts to appease her wrath (II. 10 28-39) told him that neither had any body insulted her nor was she outdone by any one and proposed to him to make a solemn promise if he wanted to fulfil her desire (II. 11. 2-3) Daśaratha having done so (II 11. 5-10), Kaikeyi called on all the gods to witness the promise made by the King (II. 11. 13-16). Then after reminding him of the promised boons, demanded their fulfilment, viz., that he was to banish Rāma for 14 years in the Daṇḍaka forest and to instal Bharata instead on the throne (II. 11 18-29). Reproached Daśaratha for hesitating to fulfil his promises and remained unmoved in spite of his appeals (II 12 38-50). नयसम्पन्ना (II 12. 19) Many a time, said Daśaratha, she had treated Rāma as dearly as Bharata (II 12. 21) Regarded as mother by Rāma (II. 12. 8) But twitted Daśaratha for being proud of his truthfulness

and asked why he was hesitating to fulfil his promise (II 13 3) सुश्रोणी (II 13. 21). असितापागा गुरुश्रोणी (II. 13. 23). दुष्टभावा नृशसा (II. 13 24). प्रतिकूलभाषिणी (II. 13 25) Abused by the people (II 13 25) Addressing the King lying in a state of torpor she said that he must not lie on bare ground in that condition; for will he nill he, he had to fulfil the promise, then citing the examples of Śaibya, Alarka and the Ocean exhorted him to honour the word, plighted and threatened to commit suicide if Rāma was not banished (II. 14 2-10). पापा (II 14 1) On the death of Daśaratha she was not to perform the Tarpana ceremony as the King finally forsook her (II 14 14-17) वाक्यज्ञा पापसमाचारा (II. 14 20) Insisted on her demands and asked the King to send for Rāma (II. 14. 21-22) मन्त्रज्ञा (II. 14 59). Asked Sumantra to fetch the Prince at once (II 14. 60-61). Rāma found her seated with Daśaratha (II. 18 1) Greeted by Rāma (II. 18 2). In reply to Rāma's enquiries about the cause of Daśaratha's grief (II 18 10-18), told him that she would disclose it, if he promised to carry out the wishes of his father ungrudgingly (II 18. 20-26) सुनिलज्ज्ञा (II 18. 19) अनार्या (II. 18 31). When Rāma had promised to do so (II 18. 27-30) she bluntly told him that to fulfil his father's promise, he was to retire to the Daṇḍakas for 14 years, allowing Bharata to rule the earth in his place (II. 18. 32-40) In order to expedite his departure, told Rāma that Bharata would be brought there without delay and that he should immediately start and that the King was ashamed to tell him that he would neither bathe nor eat till he had taken his departure (II. 19 12-16) अनार्या (II. 19 19) Honoured by Rāma (II. 19 28-29) खरवादिनी (II. 20. 44). Never before made any distinction between her own son and Rāma (II. 22. 17). प्रकृतिसम्पन्ना राजपुत्री As fate would have it, used words

befitting an uncultured person in the presence of the King (II 22 19). Rāma feared that she might not treat his co-wives well when she comes in possession of the throne (II 31. 13) Abused by the people (II 13 82-85). Instigated Daśaratha to deport Rāma without delay (II. 34 30). भस्माग्निकल्पा स्त्री (II 34. 36). वृत्तसादिनी (II. 34 37). Did not melt when Daśaratha fell down senseless (II. 34. 61) पतिघ्नी कुलघ्नी (II 35 6). पापदर्शिनी (II 35. 27). Sumantra's admonitions (II 35 4-36), fell on deaf ears (II 35. 37). Afraid lest Rāma should be provided with all the necessaries and comforts of life by Daśaratha (II 36 1-9), exclaimed that Bharata might not care to become the king with an empty treasury (II 36 10-12). मुकलज्जा आयतलोचना (II 36. 13). Being angry she proposed that Rāma should be banished empty-handed like Asamañja—the eldest son of Sagara (II. 36 15-16). वराङ्गना (II 36. 15) Daśaratha's exclamation abashed all present but it could not affect the heart of Kaikeyi (II 36. 17). Supplied the barks to Rāma, etc., with her own hands निरपत्रपा (II. 37 6). Scolded by Vasiṣṭha (II. 37 22-36) कुलपासिनी (II. 37. 22). शीलवर्जिता (II. 37. 23) दुर्वृत्ता (II. 37. 28) Held the left arm of the fainting King (II 42. 4). All relations with her repudiated by the King (II. 42. 6-8) Cursed by Daśaratha (II. 42 21). Kausalyā afraid of her (II. 43. 2-5). Abused by the ladies of Ayodhyā (II. 48. 21-25). निर्धृणा, अधर्म्या, दुष्टचारिणी (II. 48 24) Cursed by the country-folk. नृशंसा, पापा, पापानुबन्धिनी, तीक्ष्णा (II 49, 5). Sumantra deplored the fact that they had been placed under her rule. पापा (II. 52. 19) Sumantra entrusted by Rāma to carry a message to her (II. 52 30). Rāma's object in sending away Sumantra was to convince her of his sincerity so that she might not accuse Daśaratha of faithlessness (II. 52. 61-62). Her mischievous designs remembered by Rāma

(II. 53. 6-7, 14. 15; 18). सौभाग्यमदमोहिता (II. 53. 15). क्षुद्रकर्मा (II 53 18). Rāma's parting-message to Kausalyā that she should try to bring about reconciliation between Kaikeyī and Daśaratha reported by Sumantra (II 58 19) पापाभिजनभावा (II. 59. 18). Cursed by Daśaratha at the moment of his death (II 64 77) Came weeping to the apartment where Daśaratha had died (II 65. 25) Scolded by Kausalyā on the death of Daśaratha (II 66. 3-6). नृशसा, दुष्टचारिणी (II 66 3) त्यक्तलज्जा (II 66. 5). Condemned by king's co-wives (II. 66 19-22), by the citizens (II. 66. 29) Her welfare enquired about by Bharata. आत्मकामा सदा चण्डी क्रोधना प्राज्ञमानिनी (II. 70 10). When Bharata drew near stood up leaving her seat (II. 72 2). Having caressed him enquired about the welfare of her father and brother, the journey and his experiences (II. 72. 4-6). राज्यलोभेन मोहिता (II. 72 14). In reply to Bharata's enquiries regarding his father (II. 72 11-13) informed him about his death (II. 72. 15) Consoled her child in suitable words (II 72. 24-25). In reply to Bharata's enquiries (II. 72. 34-35), repeated the last words of the dying king (II. 72. 36-88), and informed him that Rāma, etc., had been banished through no fault of his but as a result of her own asking Then she requested Bharata to occupy the throne after performing the last rites of his father (II. 72. 48-54) चपला (II. 72 46). वृथापण्डितमानिनी (II. 72 47). Scolded by Bharata, for bringing about the death of Daśaratha and the exile of Rāma and Lakṣmana (II 73. 2-27) पुत्रगार्द्धिनी (II. 73. 17). साधुचारित्रविभ्रष्टा (II 73. 19) सुमहाभागा (II 73. 24). Cursed and abused by Bharata (II 74. 2-12) राज्यकामुका दुर्वृत्ता पतिघातिनी (II 74 7) कुलदूषिणी (II. 74. 8) पितुः कुलप्रध्वंसिनी (II. 74 9) Condemned by Bharata to death or retirement from the world (II. 74 33) क्रूरकार्या (II. 75. 6). Being taken to task by Śatrughna,

sought refuge with Bharata out of fear (II 78. 19-20). In a suppressed voice consoled Mantharā (II. 78. 26). Accompanied Bharata to bring back Rāma (II 83. 6) Nursed Bharata when he fell into a swoon उपवासकृत्ता, दीना, भर्तृव्यसनकर्शिता (II. 87 6). The straw-bed on which Rāma lay, pointed out by Bharata (II 88 2) Boarded the boat supplied by Guha (II. 89. 13) Bowed down to Bharadvāja and bashfully stood close to Bharata (II. 92. 17-18). Introduced by Bharata to Bharadvāja (II. 92 25-27). क्रोधना, अकृतप्रज्ञा, दूता, सुभगमानिनी, ऐश्वर्यकामा, अनार्या आर्य-रूपिणी (II 92. 26). Rāma made enquiries about her of Bharata (II. 100. 10). Bharata reproved by Rāma for having used uncharitable remarks against her (II. 101. 17-22). Abused by the retinue of Bharata which went to meet Rāma (II. 103. 46.) Rāma charged Bharata to treat her with due regard (II. 112 19; 27-28).

दीर्घदर्शिनी (III. 2. 19). Lakṣmaṇa spoke ill of her, क्रूरदर्शिनी (III. 16. 35) for which he is admonished by Rāma (III. 16. 37-38). Her part in bringing about the banishment of Rāma is described by Sītā to Rāvaṇa (III. 47. 6-22). Daśaratha excused her at the request of Rāma (VI. 119. 24-26). Took an active part in Śatrughna's coronation (VII. 63. 16. 17) Expired (VII 99. 15).

KAIKASĪ—शुचिस्मिता . Daughter of Sumālī and Ketumatī (VII. 5. 38-50) साक्षाद् श्रीरिव (VII. 9. 9). In compliance with her father's wishes (VII. 9 7-13) approached Viśravā Ṛṣi and stood hesitatingly in his presence. सुश्रोणी पूर्णचन्द्रनिभानना (VII 9 14-17). स्वतेजसा दीप्यमाना (VII 9. 18). In reply to Viśravā's enquiry (VII 9. 18) replied that she had come to him at the desire of her father and that her business had to be divined by him (VII. 9 19-20). मत्तमातङ्गगामिनी (VII 9 22). In reply to his prediction (VII. 9. 21-24) asked him to revise his decision as she hardly expected such cruel sons from him

(VII 9. 24-25) In course of time gave birth to Rāvaṇa Kumbhakarna, Śūrpaṇakhā and Vibhīṣana (VII. 9 28-36). Once seeing Kuvera exhorted Rāvana to try to attain his brother's status (VII 9 40-43)

KAITABHA—A Daitya, killed by Viṣṇu with an invisible arrow (VII 63 22), (VII 69 26) The Earth with its hills was made out of his bones (VII 104 6).

KAILĀSA HILLS, THE—On which is situated the Mānasa Lake (I 24 8). धातुमण्डितः . The Devas approached Agni at—(I 37 10) The dwelling place of Kuvera—invaded by Rāvana (III 32.14). Sugrīva asked Hanūmān to send for the Vānaras residing there (IV 37 2) 1000 Crores came thence (IV. 37. 22) Across a wilderness to the north of the Deva-Sakhā Hills पाण्डुर . Sugrīva asked Śatabala to go there in search of Sītā (IV 43 20) Rāvaṇa's visit described (VII 25. 52ff).

KOŚALA—The country through which flowed the Sarayū मुदितः स्फीतः महान् जनपदः प्रभूतधनधान्यवान् (I. 5. 5) Bhānumān, the Rājā of—(I 13 26) Daśaratha offered the produce of—to appease the wrath of Kaikeyī (II 10.37-38). The borders crossed by the exiled Rāma (II 49 8). Prosperity of the villages (II 50. 8-10) Sugrīva asked Vinata to go to—in search of Sītā (IV. 40. 22). Divided into two halves by Rāma Kuśa ruled over—while Lava ruled over the Uttara Kosala (VII. 107 17)

KOSA-KĀRAS; THE LAND OF—Silk-producing districts. Sugrīva asked Vinata to go there in quest of Sītā (IV. 40 23)

KAUŚIKA—A Ṛṣi of the east who came to greet Rāma on his return home (VII. 1 2).

KAUŚIKA—A country in the South Sugrīva asked Angada to go there in search of Sītā (IV 41. 11).

KAUSĪKĪ, THE—Viśvāmitra's elder sister Satyavati born as a river on the death of her husband Ṛcika (I 34 7-8). Issues from the Hīmālayas for the good of the world. दिव्या पुष्पोदका रम्या (I. 34 9) सरिता वरा (I 34. 11) Viśvāmitra practised austerities on its bank for a thousand years (I 63 15) सरिता श्रेष्ठा कुलोद्योतकरी (I 34. 21). Sugriva asked Vinata to go there in search of Sītā (IV. 40 20)

KAUṢEYA—A great Ṛsi of the West who came to greet Rāma on his return home (VII 1 4)

KAUSALYĀ—Mother of Rāma (I 1 17). Was initiated with Daśaratha to the Aśvamedha (I 13. 41). Attended carefully the horse and struck him with three swords (I. 14 33) Spent a night with him (I. 14. 34). Was joined by the priests to the horse (I 14 35) Was given a half of the rice cooked in milk given to the king by the Prājāpatya man (I. 16. 27) Conceived in no time (I. 16. 31). After 12 months gave birth to Rāma (I. 18. 8-10). Appeared resplendent with Rāma like Aditi on the birth of Indra (I 18. 12) Received the bride Sītā according to the prescribed rites सुमध्यमा (I. 17. 10-12).

Shone glorious on account of the lustre of his son, like Aditi on account of Indra, the wielder of the Vajra (II. 1 8). Distributed gold, cows, etc., among the friends who carried to her the good news regarding Rāma's approaching coronation (II 3. 47-48) सदृशी ज्येष्ठा पत्नी (II 3. 39). Clad in linens offered prayers to Viṣṇu when informed about Rāma's coronation by Lakṣmaṇa and Sumitrā (II. 4. 30-33). Showered benedictions on Rāma (II 4 38-41). Kaikeyī accused Daśaratha of entertaining a desire to enjoy with Kausalyā at the sacrifice of his duty (II 12. 45) Daśaratha is at a loss to offer an explanation to her about the cause of Rāma's banishment

(II. 12 67-68) दासीव च सखीव च भार्यावद्भुगिनीवच्च मातृवच्च; प्रियकामा प्रियपुत्रा प्रियंवदा (II 12 68-69) Never loved by Daśaratha for fear of Kaikevi (II 12 70) Sure to die if she lost her husband and was separated from Rāma (II 12 89) When Rāma approached her to inform her about his impending banishment she was worshipping the gods for his welfare (II 20 14-19) पुत्रहितैषिणी (II. 20. 14) हृष्टा नित्यं व्रतपरायणा (II 20 15) व्रतयोगेन कर्णिता, वरवर्णिनी (II 20 19) Received her son affectionately showered blessings on him, then offered him a seat and invited him to dinner (II 20 20-25) Fell senseless on the ground at Rāma's words (II. 20 33) Nursed tenderly by Rāma (II 20 34) Complained loudly in the presence of Laksmāna about the ill-treatment meted out to her by Daśaratha and her co-wives, said that separation from Rāma would certainly cause her death wondered why she had not died while Rāma was communicating the news to her and expressed her desire to follow Rāma to the forests (II 20 36-55). On the conclusion of Laksmāna's speech (II 21 1-19) asked Rāma to do what he thought best said that as his mother she had as much right to claim devotion from him as his father, that his separation would cause her death and that if he went away without her consent she would take to starvation (II 21 20-28). Fell senseless on the ground when Rāma did not yield (II 21 51). Then addressing Rāma she said that death was preferable to separation from him and advanced a mother's claim on her child (II 21. 52-53). Finding Rāma determined to retire to the forests she wanted to accompany him (II 24 1-9) She consented to remain at home while Rāma reminded her of the duty she owed to her husband शुभदर्शना (II. 24 14). She again asked Rāma to take her with him as her life in the midst of co-wives would be miserable सुतवत्सला

(II. 24. 18-20) At last she unreservedly gave her consent and made arrangements to perform the स्वस्त्ययन ceremony for the welfare of Rāma (II. 24 32-39) Performed the स्वस्त्ययन ceremony, offered the choicest blessings and prayed to various gods and deities to protect her child from all dangers during his sojourn (II. 25 1-44). मनस्विनी (II. 25 1). यशस्विनी आयतलोचना (II. 25 26) परमाङ्गना (II 25. 28) भामिनी (II. 25 37). वृद्धा, सन्तापकशिता (II. 26. 31). Had been granted a thousand villages for the maintenance of her dependents (II 31. 22) मनस्विनी (II 31. 23) Surrounded by Brāhmaṇa Brahmacārins who wanted to settle down as married men. Rāma made ample provision for these beggars on the eve of his exile (II 32 21-22) Summoned by the King she went surrounded by her co-wives to Daśaratha's chamber to bid farewell to Rāma (II. 34 13). यशस्विनी, वृद्धा, अक्षुद्रशीला (II 38 13). Having affectionately embraced Sītā reminded her of the duty she owed to her husband (II 39. 19-25) At the words of Sītā (II 39 26-31) cast tears of joy mixed with pain (II. 39. 32) Saluted by Sītā, Rāma and Lakṣmaṇa (II. 40 2-3). Spoken ill of by the citizens (II. 40. 23). Followed Rāma's car on foot, weeping bitterly like a mad woman (II. 40 39-45). Caught hold of the right hand of the unconscious King and led him to the palace (II 42. 4-10) Her company sought for by the King who paid a visit to her (II 42 29). Nursed the King lamenting (II. 42 35). Lamented bitterly in the presence of Daśaratha, over the exile of her only son (II. 43. 1-21). The words of consolation uttered by Sumitrā (II. 44. 1-30) assuaged her grief (II 44. 31) प्रमदोत्तमा (II. 44. 1). अनिन्दिता कल्याणी (II 44 22). अनघा (II 44. 25) Remembered by Rāma (II 46 6) Remembered by Lakṣmaṇa (II 51 14-15 , 18) वीरसू. (II 51. 15). Rāma sent a message to her through Sumantra (II. 52. 31).

Her sad plight pitied by Rāma who wept over her miserable fate (II 53. 15 , 18-24) अल्पभाग्या (II 53. 24) The queens of Daśaratha wondered that she was alive though separated from her son (II. 57. 22). Nursed Daśaratha when he swooned on hearing Rāma's parting words (II 57 28), and requested him to speak freely to Sumantra (II 57 29-31) Fainted (II 57 32) Rāma's parting message repeated to her by Sumantra (II 58 17-19) Daśaratha's lamentations struck terror into her heart (II 59 33) Trembling miserably seemed to fall on the ground and then requested Sumantra to drive her to Rāma (II 60 1-3) Consoled by Sumantra (II 60 5-22) His words of consolation bore no fruit (II 60 23) Reproached Daśaratha for having exiled two sons and Sitā, who had been brought up in the midst of plenty and comfort ; expressed her concern about Sitā , doubted if Rāma would accept the throne once occupied by Bharata , last of all she lamented for having been deserted both by her husband and by her only son (II 61. 2-26). Then realising that she had certainly insulted Daśaratha, hastened to apologise to him by touching his feet saying that it was grief alone which led her to rave against him (II. 62 11-18) धर्मपरा नित्यम् (II. 62 9) वत्सला परेषु अपि अनृशंसा (II 62 7). असितापाङ्गो (II 63 3) Daśaratha died in her presence (II 64. 77). Next morning was not up in time but lay there discoloured and divested of lustre (II. 65. 16-17). Roused from sleep by the noise of weeping ; fainted with the cry, "Oh ! My Lord" (II 65 21-23) Wept bitterly beating the breast (II 65 29). With tears in her eyes placed the head of the dead king on her lap and took to task Kaikeyi and expressed her determination to follow her husband to the funeral pyre (II. 66 2-12). Removed by courtiers (II. 66 13) Her welfare enquired after

by Bharata. आर्या धर्मनिरता धर्मज्ञा धर्मवादिनी (II 70 8). Bharata afraid of her life on account of her grief (II 73 8) Treated Kaikeyī as her own sister. दीर्घदर्शिनी (II. 73 10) धर्मसंयुक्ता (II 74 12) एकपुत्रा साध्वी (II 74 29) Bharata tried to impress Kaikeyī with the amount of injury done by her to Kausalyā whose only son she had sent into exile (II. 74 12-29). Hearing Bharata's voice expressed her desire to see him (II 75. 5-6) Saying so she proceeded that way trembling (II. 75. 7). विवर्णवदना कृशा (II. 75 7). Embraced by Bharata and Satrugṇa (II. 75. 9). In her extreme grief invited Bharata to ascend the throne uninterrupted now that Rāma had been exiled (II 75 10-16). In answer to Bharata's swearings (II 75. 19-59) said that he should not add to her grief that way, praised his dutifulness (II 75. 60-62). So saying she wept bitterly embracing Bharata (II. 75. 63). Went round the funeral pyre of Daśaratha (II. 76. 20). सानुक्रोशा वदान्या धर्मज्ञा यशस्विनी (II. 78. 15). Accompanied Bharata to bring back Rāma (II 83 6) Nursed Bharata when he fell into a swoon. उपवासकृशा दीना भर्तृव्यसनकर्षिता (II 87. 6) Placed him on her lap and embraced him (II. 87. 7) तपस्विनी (II 87 8). Enquired in a choked voice if he kept well and if he had a piece of bad news concerning Rāma to deliver, then told him how he was the only supporter of her life (II. 87. 8-11). Consoled by Bharata (II. 87 12) The straw-bed on which Rāma lay pointed out to her by Bharata (II 88 2). Boarded the boat supplied by Guha (II. 89. 13) Before leaving Bharadvāja's hermitage saluted the Ṛṣi, leaning on the arm of Sumitrā (II 92 15-16) कृशा दीना (II 92. 15). Introduced by Bharata to Bharadvāja (II 92. 20-22) Entered a carriage joyfully in the hope of seeing Rāma (II 92. 36) Rāma made enquiries about her of Bharata (II. 100. 10). Led by Vasiṣṭha

went to see Rāma (II 104 1) Seeing the lonely ghāta frequented by Rāma and Lakṣmaṇa for fetching the water of Mandākinī, addressing Sumitrā, Kausalyā guessed that that was the path trodden by Lakṣmana while rendering menial services to his loving elder brother and opined that such mean duties were quite unbecoming of him (II 104 2-7) Then seeing the balls of इङ्गुदी fruits offered as Pinḍas by Rāma on a bed of kuśa grass, she exclaimed that it had been truly said that 'a person's own food becomes the food of his gods' and regretted that an emperor should have been constrained to live on such miserable dishes as those (II. 104. 8-15). Seeing Rāma broke into profuse tears (II 104. 16-17) Rāma having bowed down to her, she affectionately removed the dust from his back (II 104 18 19) Similarly did she treat Lakṣmaṇa (II. 104. 20-21) Having embraced Sītā began to lament bitterly that she should have been reduced to such circumstances (II 104. 23-26) Overpowered with grief could not speak to Rāma. Saluted by him before her departure (II. 112 31).

Remembered by Rāma while mourning the loss of Sītā (IV 1 112) Drove in a car to receive Rāma on his return (VI 127. 15). Dressed and decorated the Vānara ladies (VI. 128 18) Took an active part in Śatrughna's coronation (VII. 63. 16-17). Expired (VII 99. 14).

KAUSTUBHA—मणिरत्नम् Came up in the course of churning the Ocean (I. 45. 39)

KAUŚĀMBĪ—A town founded by Kuśāmba—a son of Kuśa (I. 32. 6).

KRATU—A Prajāpati who came after Marici (III. 14 8). महाबलः, came to the hermitage of Budha while he was consulting his friends with regard to Ila (VII. 90 9).

KRATHANA—Joined the expeditionary force against Lankā with his 60 lakhs of Vānaras (VI. 26. 42-43). शक्रस्यैव पराक्रमः. Produced by Agni on a Gandharva girl to help the Devas against the Asuras. Lived on the same hill where Kuvera lived श्रीमान् बलवान् युद्धेषु अकथनः (VI. 27. 20-23).

KRODHAVAŚĀ—Daughter of Dakṣa and wife of Kaśyapa (III 14.10-12). Did not mind the proffered boon of her husband (III 14.14) Gave birth to ten daughters—Mṛgī, Mrga-mandā, Hari, Bhadra-madā, Mātangī, Śārdūlī, Śvetā, Surabhī, Surasā and Kadrukā (III. 14. 21-22).

KRAUŃCA, THE (1)—A forest situated at the distance of 3 Krośas to the south of Janasthāna (III. 69. 4-5). नानामेषघनप्रस्थः ऋष्ट्रिर्व सर्वतः, नानावर्णः शुभैर्मृगपक्षिगणैर्युतः (III. 69. 7-8). Visited by Rāma and Lakṣmana in quest of Sītā (III 69. 7-8). The accursed Yadu retired there (VII. 59. 20).

KRAUŃCA, THE (11)—A range of hills across the Kailāsa, the caves of which were peopled by the God-like sages Sugrīva requested Śatabala and other Vānaras to ransack its sides and valleys carefully in search of Sītā (IV. 43. 25-27). Crossed by the birds through the hole made by Kārtikeya (VI. 12 33)

KRAUŃCĪ—A daughter of Tāmrā and Kaśyapa; mother of the owls (III 14 18)

KSĪRODA SEA, THE—Churned by the Devas and the Daityas for the sake of the nectar (I 45 17). Innumerable Vānaras came thence (IV 37. 25) पाण्डुरमेघाभः मुक्ताहार इवोमिः, Sugrīva asked Vinata to go there in search of Sītā (IV. 40 43-44). Visited by Sugrīva during his flight from Vālin's wrath (IV. 46 15) Constantly fed with milk that flowed from the udders of Surabhī (VII 23. 21).

KHARA—A Rāksasa of Janasthāna killed by Rāma (I 1 47) His death foreseen by Vālmiki (I 3 20) Brother of Śūrpaṇakhā, रणे प्रख्यातवीर्य. (III 17 22) Heard from Śūrpaṇakhā the advent of Rāma, etc., in Janasthāna and the circumstances leading to her disfigurement उग्रतेजा (III 18 25-26) Flaring up in anger he enquired of Śūrpaṇakhā who had disfigured her in that way and promised to avenge her wrongs (III 19. 1-12) Sent for 14 Rāksasas to bring the dead bodies of the three human beings whose blood Śūrpaṇakhā wanted to drink (III 19. 21-26) Finding Śūrpaṇakhā lamenting bitterly (III 20 23-25) angrily enquired of the reason and consoled her (III 21. 1-5) Roused to action by Śūrpaṇakhā (III. 21 6-21) Being admonished by Śūrpaṇakhā promised to kill Rāma and his brother and to supply her with their reeking blood (III 22. 1-5) शूर (III. 22 1) रक्षसावर. (III. 22 6) Spurred on by the words of praise uttered by Śūrpaṇakhā asked his general Dūṣaṇa to assemble his mighty army of 14,000 Rāksasas and to get ready his car (III 22 7-11) When ready took his seat on the car and ordered his army to march on (III. 22. 15-16). For some time the car moved on in the rear of his army (III. 22 21) At his desire the charioteer gave reins to the horses (III 22 22-24) Reading the various evil signs in nature his heart quailed, but he shook off the feeling and in order to encourage his men indulged in bravadoes (III. 23 16-25). Found Rāma ready to give battle (III 25 1) Led the attack himself surrounded by his mighty army (III 25 2-6). When Dūṣaṇa with his followers was killed, being angry ordered his generals to attack Rāma with various weapons (III. 26 23-25) So saying drove towards Rāma, followed by his generals (III. 26 26-28) Himself and Triśirā were the only ones left alive of the 14,000. महारथ. (III 26. 35-37). Advanced to fight alone with Rāma

(III. 26 38) Requested by Triśirā to give him a chance to die or to win, gave him permission (III 27. 6) On his death re-assembled the men and led the attack himself (III 27. 20) His heart quailed on seeing Rāma's valour (III 28. 1-3). Attacked Rāma with various weapons and displayed his skill in many ways (III. 28 4-5) Covered the void with a cloud of arrows (III 28. 8-9). Struck Rāma with नालीक, विकर्ण, etc (III. 28 10) Appeared furious like Yama holding the पाश (III 28 11). Finding Rāma fatigued (III 28 12) cut off his bow (III 28 14-15) and shot at his heart (III 28 16) and shouted for joy (III 28 17) Cut off his coat of mail (III 28 18) His flag-staff cut off (III. 28 22). Discharged four arrows at his heart (III 28 24). Wounded by Rāma with six arrows (III 23 26-27). His horses, charioteer as well as the car cut off (III 28 28-31). Stood on the ground with his club (III. 28 32) In reply to Rāma's words of admonishment (III 29. 2-14) defied him and challenged him to fight to death before the sun set (III 29 15-24). So saving flung his club at him (III. 29 25) Defied Rāma when scolded for his misdeeds and flung at him a huge Sāla tree महाबलः (III 30. 13-18). Overwhelmed by a shower of arrows from Rāma he bled profusely (III 30. 20-21) Made a dash at Rāma (III. 30 22). Killed by Rāma with an arrow given him by Indra, which pierced his heart (III 30. 24-28). Appointed to rule over the Daṇḍaka regions with the help of 14,000 Rākṣasas, by Rāvaṇa (VII 24. 36-42)

GANGĀ, THE—On which Sṛṅgaverapura was situated (I. 1.29) Not far from which flowed the Tamasā (I. 2. 3) The crossing of which by Rāma was fore-seen by Vālmīki (I 3 15). At the confluence of—and the Sarayū stood the hermitages of Ṛsis त्रिपथगा नदी (I 23 5-6) Here formerly did Mahādeva practise austerities (I. 23.

10) Here was Kandarpa reduced to ashes when he tried to disturb the mind of the Great God (I. 23 10-14). Viśvāmitra along with Rāma and Lakṣmaṇa crossed it on a boat (I 24 4) Saluted by Rāma and Lakṣmaṇa (I 24 11). Lay north of Viśvāmitra's hermitage—Siddhāśrama (I. 31 15) सरिताश्रेष्ठा मुनिसेविता पुण्यसलिला हंससारससेविता जाह्नवी (I. 35 6-7) Viśvāmitra broke his journey on its bank, bathed, made offerings of water to the manes, tended fire and ate the nectar-like हविस्, then sat down (I 35 8 10) Being asked by Rāma, Viśvāmitra narrated the origin and growth of the river (I 35 10-12) Eldest daughter of Himavān and Menā रूपेणाप्रतिमा भुवि (I. 35. 13-14) In order to fulfil their object, the Gods begged her of the Himavān त्रिपथगा नदी (I. 35 16). Himavān too gave her away with the object of doing good to the three worlds लोकापावनी स्वच्छन्दपथगा (I. 35 17). Having accepted the gift they went away with her (I. 35 18) सर्वलोकनमस्कृता (I 35 21) विपापा जलवाहिनी (I 35 22) सरिदुत्तमा (I. 36 3). Referred to by Brahman as the one who would give birth to the Commander-in-chief of the Gods (I 37 7-8). Advised by Agni to bear the child to please the Gods (I 37 12). Hearing these words of Agni, assumed the divine form, when Agni deposited the semen in her entrails (I 37. 13-14) Pleaded inability to bear the foetus any longer (I 37 15). Thereupon under instructions from Agni dis-gorged the foetus from out of her entrails by the side of Himavān (I. 37. 17-18). Garuḍa advised Amśumān to offer the Gangā water to his uncles as they would go to the heaven thereby (I 41 19 20). Sagara could not arrive at a conclusion as to how to bring down Gaṅgā (I. 41 25). Bhagīratha practised austerities with the intention of bringing her down (I. 42. 12). Prayed to Brahman to grant him the boon that the ashes of Sagara's sons

might be washed by the waters of—(I. 42. 18-19) हैमवती (I. 42. 23) No one other than Hara capable of breaking her fall down on the earth (I. 42. 24) Asked by Brahman to help him in this respect (I. 42. 25) As soon as Śiva consented to break her fall on his head, the great Haimavatī assuming a gigantic form fell with great force on the head of Śiva from heaven (I. 43. 3-5) परमदुर्गरा, with the intention of carrying Śiva into the under-world along with her (I. 43. 6). Reading her mind Śiva confined her in the labyrinth of his matted hair for a number of years (I. 43. 7-9) At the intercession of Bhagīratha released her into the Lake Vindu (I. 43. 10-11). Thence branched off into seven streams : viz , Hrādinī, Pāvanī, Nalinī to the east, शिवजला शुभा (I. 43. 12), as Sucaksu, Sītā and Sindhu towards the west (I. 43. 13) The seventh followed Bhagīratha seated in a divine car (I. 43. 14). The falling waters from the head of Śankara rushed forward with a tremendous noise (I. 43. 15) The world enriched by fishes, tortoises and porpoises (I. 43. 16) The descent of the Gangā from heaven watched by the Devar̥ṣis. Gandharvas, Yakṣas, Siddhas and the Devas seated in cars and riding on horses and elephants with an unquiet mind (I. 43. 17-19). The motion of the river was sometimes rapid, sometimes slow, sometimes high and at times low; then sometimes a clash of waters would raise a part high up only to fall down again (I. 43. 23-25). The water which fell on the body of Hara was considered holy by the Ṛṣis, Gandharvas, etc (I. 43. 26). The accursed beings who had fallen from heaven went again to heaven after taking a dip in the waters (I. 43. 27-28). The people were freed from sin and were pleased as soon as they bathed in the river (I. 43. 29-30). Bhagīratha showed the way, followed hard by the Ganga, next came the Devas, Ṛṣis, Daityas, Dāna-

vas, Rāksasas, Gandharvas, Yaksas, Kinnaras, Nāgas, Serpents and Apsarās who again were followed by the aquatic animals (I. 43. 31-33). Flooded the sacrificial area of Jahnu, who being angry drank off the waters (I. 43. 34-35) When the Devas, Gandharvas and Ṛsis propitiated him by acknowledging Gangā to be his daughter, he released her by the way of the ears. Hence Gangā is called Jāhnavī as well (I 43. 38) Resuming the journey she reached the pit dug by Sagara's sons (सागरः) (I 43. 39) Thence she went to the nether world (I 43. 40) and washed away the piles of ashes to which the sons of Sagara were reduced (I. 43 41). यशस्विनी (I 43. 33) सरिता श्रेष्ठा सर्वपापप्रणाशिनी (I 43 34). जह्नुसुता, जाह्नवी (I. 43. 38). सरित्प्रवरा (I. 43. 39) Brahman appeared before Bhagiratha as soon as the water of the Gangā had washed away the ashes (I 44 2). Called her the eldest daughter of Bhagiratha and named her after him भागीरथी (I. 44. 5). Called also त्रिपथगा for traversing the three regions (I. 44 6) Crossed by Rāma, Viśvāmitra, etc (I 45 8) Described (II. 50 12-26) शीघ्रगा सागरसङ्गमा (II. 52 3) Saluted by Sītā and Lakṣmaṇa (II. 52. 79) सुभगा, सर्वकामसमृद्धिनी (II 52. 85). अनघा (II 52. 91). Crossed by the exiled Rāma, Lakṣmana and Sītā near Śrngaverapura (II. 52. 92). महानदी (II 52 101). Rāma, etc, proceeded towards the country where she met the Yamunā (II. 54 2). Rāma guessed from the noise produced by the mingling of the waters of the two rivers that they had arrived at their confluence (II. 54. 6). On the confluence was situated the hermitage of Bharadvāja Ṛṣi (II 54. 8). रमणीयश्च पुण्यश्च समागम (II. 54. 22). Vasiṣṭha's messengers crossed the river at Hastināpura (II. 68. 13). Bharata's arrival at the confluence with the Sarasvatī on his way back from Kekaya (II 71 5) Bharata crossed it at Prāgvaṭa (II. 71. 10) The high road built by Bharata ran up to banks of Gangā (II 80 21). Bharata

on his way to Citrakūṭa broke his journey on her bank (II 83. 26) Crossed the river with the help of Guha (II 89 21) Crossed by Bharata on his way back from Citrakūṭa (II 113. 21-22) Sugrīva asked Vinata to go there in quest of Sītā (IV 40.20) Accompanied Sāgara when he appeared before Rāma (VI 22 22). Rāma's car passed accross—(VI 123 51) Flowed through the fifth atmospheric region (VII. 23 (d) 8) Called the आकाश-गङ्गा when flowing through the eighth atmospheric region (VII 23 (d) 13-14) On their way to the hermitage crossed by Sītā and Lakṣmaṇa (VII. 46. 33)

GAJA—Partook in the coronation ceremony of Sugrīva (IV. 26.35) Lakṣmaṇa passed by his richly furnished house at Kiṣkindhā (IV. 33. 9) बलवान् वीरः . Supplied Sugrīva with 3 Crores of Vānaras (IV. 39.26). Sugrīva wanted to send him to the south in search of Sītā (IV. 41.3). Having ransacked the Vindhya, entered the Ṛkṣa cave in search of water (IV. 50.1-8). In response to Angada's appeal told that he could jump 10 Yojanas (IV. 65.3). Placed in charge of a wing of the expeditionary force by Rāma (VI. 4.33). Fought at the southern gate under Angada (VI 41.39-40) Ran about here and there defending the army (VI. 42.31). Fought a duel with Tapana. महाबल. (VI. 43. 5). Carefully guarded the Vānara army (VI. 47.2-4). Wounded by Indrajit (VI. 73 44) Created by the gods to help Rāma (VI. 36 48).

GANDHARVAS, THE—Assembled at the Putreṣṭi Sacrifice of Daśaratha (I. 15 4). Complained against the acts of high-handedness of Rāvaṇa to Brahman (I. 15. 6-11). Rāvaṇa was granted a boon by Brahman that he was not to be killed by a—(I. 15.13). Oppressed by Rāvaṇa (I. 15.22). Destroyed by Rāvaṇa while disporting in the groves of the Nandana (I. 15.23). Took refuge

with Viṣṇu (I 15 25) Praised him (I 15.32). The Devas requested by Brahman to produce Vānara children on—girls (I. 17 5) Sang merrily on the birth of Rāma, etc (I 18 17) Failed to bend the bow of Janaka (I. 31.9) Approached Brahman to complain against Sagara's sons (I 39 23-26). Watched the descent of the Gangā (I 43 17). Touched the holy water (I. 43.25). Followed the course of the Gangā (I 43 32). Pleased at the expiation of Ahalyā's sin (I. 49 19) Lived in the hermitage of Vasiṣṭha (I. 51 23). Panic-stricken when Viśvāmitra got ready to discharge the Brāhma weapon on Vasiṣṭha (I. 56.15). Approached Brahman and requested him to grant Viśvāmitra's wishes (I. 65.9-18) Sang on the occasion of Rāma's marriage (I 73 38). Assembled to witness the duel between Rāma and Paraśurāma (I 76.10) Called on by Kaikeyī to witness the oath taken by Daśaratha (II 11 14-16). Their help sought for by Bharadvāja in the matter of entertaining the army of Bharata (II 91 16). Sang in the hermitage of Bharadvāja (II 91 26). Retired after taking leave of the Ṛṣi next morning (II 91.82). Resided in the hermitage of Agastya (III 11 89) Prayed for the success of Rāma in his fight against Khara (III 23.27-29). Came to witness the wonderful struggle (III 24 19-23). Grieved to find Rāma wounded when the army of Khara delivered its first attack (III. 25.15-16) Could not defeat Rāvaṇa in battle (III. 32.6) Rāvaṇa was not to meet his death at their hands (III 32 18-19) Rāvaṇa came across groves peopled by—(III 35 14; 20) Lived in the Janasthāna (III. 67 6) 24 Crores lived on the Pāri-yātra hills in the Western Seas. तपस्विनः अग्निसंकाशाः घोराः पापकर्मणः पावकार्चि-प्रतीकाशाः (IV. 42 20-21). दुरासदा. वीराः सत्त्ववन्तः महाबलाः भीमविक्रमाः (IV. 42.23). Haunted the Somāśrama (IV. 43 14). Dwelt in the Uttara Kurus (IV. 43 49) पान-

संसर्गकर्कशाः. Left the Mahendra hills before Hanūmān leapt across the sea (IV. 67 45) देवकल्पाः, haunted the Mahendra hills (V. 1.6) Showered flowers on Hanūmān while he was crossing the sea (V 1 81). Requested Surasā to put obstruction in Hanūmān's way so as to try his valour and skill (V. 1. 137-140). Haunted the aerial regions (V 1 167) Were pleased with the achievements of Hanūmān in Lankā (V. 54. 46). Were surprised to find Lankā destroyed by Hanūmān (V 54.50) Haunted the Arista hills (V. 56. 36). Left them when they sank under the weight of Hanūmān (V. 56. 48). Compared to blooming lotuses in the sky-sea (V. 57. 1) Hastened to see the bridge when ready (VI 22.71) Went into raptures when Rāma killed Kumbhakarṇa (VI 67 172). Assembled to witness the struggle between Makarākṣa and Rāma (VI. 79.25). Prayed for the welfare of the universe while Indrajit fought with Lakṣmaṇa (VI. 89. 38). Protected Lakṣmaṇa while he was fighting with Indrajit (VI. 90 63). Went into raptures when Indrajit was killed (VI 90.75) Danced with joy (VI. 90 85). Sighed a sigh of relief (VI 90. 88). Praised the valour of Rāma (VI. 93 35) Grumbled when Rāvaṇa comfortably seated in a chariot fought with Rāma on foot (VI 102. 5). Became deeply concerned when Rāvaṇa overpowered Rāma (VI 102. 30). Came to witness the final combat between Rāma and Rāvaṇa (VI. 102.43; VI. 106. 19). Prayed for the safety of the cows and Brāhmaṇas when Rāma fought with Rāvaṇa (VI. 107. 48-49). Witnessed the final struggle between Rāma and Rāvaṇa (VI. 107 51). Returned home engaged in pleasant conversations (VI. 112 1-4) Saw Sītā entering the fire (VI 116. 31, 33) Sang on the occasion of Rāma's coronation (VI 128. 71) Praised Viṣṇu when he went out to fight against Mālyavān, etc (VII. 6 68). Frequented the banks of the Mandākinī

(VII. 11 42). Witnessed the fight between Yaksas and the Rāksasas (VII. 15 6). Came to witness the struggle between Yama and Rāvaṇa (VII. 22.17) Played on various musical instruments when Indra went out to fight Rāvana (VII. 28.26) Visited the Vindhyas along with their women folk (VII 31. 16) Approached Brahman when Vāyu withheld from blowing (VII 35. 53). Accompanied Brahman to propitiate Vāyu (VII. 35. 64). Pitied Vāyu on finding him engaged in nursing his wounded child (VII. 35 65) Heard the story as related by Nārada (VII. 37 (d) 6). Greatly disconcerted at the discomfiture of Śatrughna (VII. 69.13). When Śatrughna drew out the divine arrow to kill Lavaṇa (VII 69. 16-19), losing the balance of mind, approached Brahman (VII. 69. 20-21). Honoured Rajatla for fear of incurring his displeasure (VII. 87 5-6). 30 Crores ruled over the land watered by the Sindhu (VII. 100. 11-12). Fought with Bharata and Yudhājit to defend their country (VII. 101. 4-6). Destroyed to a man and their land annexed (VII. 101. 7-9). Having learnt the intention of Rāma to retire from the world, their young ones came to his court (VII. 108. 19) Crowded on the bank of the Sarayū (VII. 110.7). Expressed their joy on the return of Viṣṇu (VII 110. 14).

GANDHARVĪ—A daughter of Surabhī (III. 14.27). Mother of horses (III. 14 28).

GANDHAMĀDANA—The Vānara son of Kuverā, श्रीमान् (I. 17. 12). Partook in the coronation ceremony of Sugrīva (IV. 26. 35) In response to Sugrīva's call joined him with Crores of Vānaras (IV. 39 29). Sugrīva intended to send him to the south in search of Sitā (IV. 41. 4) Approved of Angada's proposal to ransack the southern regions once more in search of Sitā (IV.

49 11-14) Searched once more the Vindhya forest and the Rajata hills till exhausted (IV. 49 15-20). Entered the Rksa cave in search of water (IV. 50. 1-8). महातेजा in reply to Angada's appeal said that he could leap across 10 Yojanas (IV. 65 6) गन्धहृस्तीव दुर्धर्षः तस्वी. Placed in charge of the left wing of the expeditionary force by Rāma (VI. 4 17). Placed in charge of the left flank of the army (VI. 24 16) Ran about here and there protecting the army (VI 42. 31). Attacked Kumbhakarṇa but was wounded (VI. 67 24-28) Wounded by Indrajit (VI. 73 43) Killed the draught horses of Indrajit and demolished his chariot (VI 89 48-51) Greeted and honoured by Rāma (VII. 39. 20).

GAYA—A powerful king who admitted the supremacy of Rāvaṇa (VII 19. 5).

GAYĀ—Gaya, the king of the country, named it after him, founded the town that sons might relieve their ancestors from the पुत्र hell by paying a visit to it (II 107. 11-13)

GARUDA—The sacrificial pit of Daśaratha was triangular in form like the Garuda of golden wings (I. 14. 29). Viṣṇu appeared riding on वैततेय (I. 15. 1-7). Brother of Sumatī, the younger queen of Sagara (I. 38 4) Seen in the nether world by Amśumān. खगाधिपः; maternal uncle of his uncles अनिलोपमः (I 41 16) महाबलः, advised him to offer the water of the Gangā in memory of his ancestors (I. 41. 17-21). सुपर्णः. His stealing of the अमृत from the heaven referred to (II. 25. 33). His temple at Agastya's hermitage visited by Rāma (III. 12. 20) Son of Vinatā (III. 14. 32). Perched on the far-spreading branch of the banyan tree, with the contesting elephant and tortoise. The branch giving way under his weight, ate up both creatures out of pity for the sages

who were practising austerities down below (III 35. 27-33). पतगोत्तम (III 35 29) धर्मात्मा (III. 35. 32). Being thus encouraged executed his plan of stealing nectar from the well-protected mansion of Indra (III. 35. 34-35). His house stood under a big Śālmali tree in the Lohita sea and was built by Viśva-karman (IV. 40 39-40). Sampāti traced his origin to him (IV 58 27). Son of Arista-nemin. महाबलः गरुत्मानिव विख्यात सर्वपक्षिणाम् उत्तम (IV 66. 4) Seen by Jāmbavān many times, picking up huge snakes from the sea (IV. 66 5) One of the three beings who could cross the sea (V. 56 9) Relieved Rāma and Lakṣmana of the coils of the नागपाश applied by Indrajit and then cured the wounds on their body (VI 50. 36-59). रूपसम्पन्नः दिव्यस्त्रगुपलेपनः विरजे वस्त्रे वसान दिव्याभरणभूषित (IV 50 44) In reply to Rāma's enquiries (VI 50. 41-44) introduced himself as his intimate friend and explained to him the difficulty of the situation he had been in, enumerated his services to him, advised him to fight considerably with the Rākṣasas and then embracing him took his departure (VI. 50 45-60). Went into raptures when Rāma killed Kumbhakarṇa (VI 67. 172) Protected Lakṣmaṇa when he fought with Indrajit (VI 90. 63) Came to witness the final combat between Rāma and Rāvana (VI 102. 43) Carried Viṣṇu on his back when he fought with Mālyavān, etc (VII 6. 66) Wounded by Mālin on the forehead with a club (VII 7. 38), he took to flight (VII 7. 39). When the Rākṣasas took to flight pursued and killed many of them (VII. 7 46-48). Mālyavān having wounded Viṣṇu, attacked him, but he put him to flight moving the wings furiously (VII. 8 17-18) A denizen of the sixth atmospheric region (VII 23(d). 10-11). Hanūmān swifter than—(VII. 35 26) Came to witness the oath-taking ceremony of Sitā in Rāma's court (VII. 37. 8). Expressed joy on the return of Viṣṇu (VII 110 14)

GARGA—Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII. 96. 4).

GAVAYA—The Vānara Chief who partook in the coronation ceremony of Sugrīva (IV. 26. 35). Laksmaṇa passed by his richly furnished house in Kiṣkindhā (IV. 33. 9) काञ्चनशैलभः महावीर्यः Supplied Sugrīva with 5 Crores of Vānaras (IV. 39. 23) Sugrīva wanted to send him to the south in search of Sītā (IV. 41. 3). Having ransacked the Vindhyas, entered the Ṛkṣa cave along with Hanūmān in search of water (IV. 50. 1-8). Appointed leader of the expeditionary force by Rāma (VI. 4. 15). तेजस्वी बलदर्पितः (VI. 26. 44) Fought at the south gate under Angada (VI. 41. 39-40). Ran about here and there defending the army (VI. 42. 31) Attacked Rāvana with huge stones but disabled (VI. 59. 42-43). Wounded by Indrajit (VI. 73. 59). On the occasion of Rāma's coronation fetched water from the Western seas (VI. 128. 55). Created by the gods to help Rāma (VII. 36. 48).

GAVĀKSA—The Vānara Chief who partook in the coronation ceremony of Sugrīva (IV. 26. 35) Lakṣmana passed by his richly furnished house in Kiṣkindhā (IV. 33. 9) Lord of the Go-lāṅgūlas. भौमपराक्रमः. In response to Sugrīva's call supplied 1000 Crores of Vānaras (IV. 39. 19) Sugrīva wanted to send him to the south in search of Sītā (4. 41.3). Having ransacked the Vindhyas, entered the Ṛkṣa cave in search of water (IV. 50. 1-8). In reply to Angada's appeal told that he could jump 20 Yojanas (IV. 65. 3). Appointed leader of the expeditionary force to the south by Rāma (VI. 4. 15). The lord of the सितमुखाः महाबलाः गोलाङ्गूलाः (VI. 27. 32-33). Fought at the south gate under Angada (VI. 41. 39-40). महाकायः भौमदर्शनः गोलाङ्गूलः महावीर्यः. Stood beside Rāma with his soldiers (VI. 42. 28). Ran about here and there defending the army (VI. 42. 31). Wounded by Indrajit

(VI 46 20). Carefully guarded the Vānara army (VI 47 2-4) Attacked Rāvana with a huge stone but disabled (VI. 59 42-43). Guarded the gates carefully at the desire of Rāma (VI 61. 37) Attacked Kumbhakarna but was wounded (VI. 67. 24-28). Wounded by Indrajit (VI 73 59) Wounded by Mahāpārśva (VI 98 11) Created by the gods to help Rāma (VII. 36 48). Greeted and honoured by Rāma (VII. 39 21).

GĀDHI—Born after the celebration of the Putresthi Sacrifice (I. 34 5) परमधार्मिकः Father of Viśvāmītra (I. 34 6) and Satyavatī (I. 34.7) Son of Kuśanābha (I 51 19) Admitted the supremacy of Rāvana (VII. 19. 5).

GĀNDHĀRA—The Land of the Gandharvas. Conquered by Bharata on behalf of his sons (VII. 101. 11).

GĀYATRĪ—Her temple at Agastya's hermitage visited by Rāma (III. 12 20). Accompanied Rāma on the occasion of his Great Renunciation (VII 109 8).

GĀRGYA—A great Ṛṣi of the east who came to greet Rāma on his return home (VII 1. 2.) Preceptor of Rājā Yudhājit of Kekaya; son of Angirasa ब्रह्मर्षिः अमित-प्रभः. Came to Ayodhyā with rich presents to deliver a message from Rāma's uncle and was respectfully received by Rāma (VII 100. 1-5) In compliance with the request of Rāma (VII 100 6-8) delivered the message of Yudhājit, viz., he should annex the country watered by the Sindhu which was then being ruled by the Gandharvas (VII. 100. 8-13) Led the van of Bharata's army (VII 100 20).

GĀLAVA—A great Ṛṣi of the east who came to greet Rāma on his return home (VII. 1. 2). Established peace between Rāvaṇa and Māndhātā by acting as the mediator (VII. 23 (c) 55-56).

GRĀMANĪ—A Gandharva Chief who dwelt in the sandal forests of the R̥sabha hills सूर्यसमप्रभः रविसोमग्निवपुः (IV. 41 42-43) विश्वावसुसमप्रभः . Married his daughter Devavatī to Sukeśa धर्मात्मा (VII. 5 1-3)

GIRIVRAJA (i)—पुरवरः . A town founded by Vasu, the son of Kuśa, also called Vasumatī after the name of the founder Surrounded by the five hills through which flows the Soṇa, also known as the Sumāgadbī (I 32 8-9)

GIRIVRAJA (ii)—Vasistha's messengers arrived at that town [Probably the chief town of Kekaya] (II. 68.21-22).

GUHA—The lord of the Niṣādas whom Rāma met at Śrngaverapura during his exile. He accompanied the Princes as far as Citrakūṭa (I 1 30) His meeting with Rāma foreseen by Vālmiki (I. 3 14)

बलवान्, रामस्यात्मसमः सखा, also known as स्थपतिः. (II 50 33). Went to receive Rāma on foot with his relatives and officers (II. 50. 34). Embraced Rāma with suitable words and offered food, etc. (II 50 36-39) Asked his men to offer fodder and water to Rāma's horses (II 50. 47). Talked away the whole night with Lakṣmaṇa and Sumantra (II. 50. 50). Asked Lakṣmana to go to sleep and offered to watch Rāma with his men (II. 51. 2-7). Shed tears when Lakṣmaṇa recited his own and his brother's sorrows (II. 51. 27). Lakṣmaṇa having communicated Rāma's desire to cross the Gangā asked his men to get ready a boat (II 52 4-6) When the boat arrived he informed Rāma about it and asked him to board it without delay (II. 52. 7-9). Requested by Rāma fetched some milk of the banyan tree (II. 52 68). Asked his men to mind their business when Rāma, etc., had taken their seats on the boat (II 52. 77). Talked with Sumantra for a long time after Rāma had crossed the Gangā

(II 57 1). Dismissed Sumantra (II. 57. 3) Ruled over Śrngaverapura, etc वीर (II 83 20). Seeing the huge army of Bharata suspected his intentions towards Rāma, so commanded his men to guard carefully the ford and advised his men to allow a safe passage to Bharata, only if his intentions were good (II 84. 1-9) Approached Bharata with presents (II 84 10) Being admitted into the presence of Bharata offered to entertain his army for the night (II. 84 15-18). Offered to accompany him to Rāma's place, but questioned his intentions with regard to Rāma (II. 85 6-7) Praised Bharata for the nobility of his heart (II. 85 11-13). Consoled Bharata when he was overtaken with grief (II 85 22). Admired Lakṣmana's devotion to Rāma and in support of his point related the fact that Lakṣmana though requested by him did not go to sleep for Rāma was lying on a bed of straws and then related how they had departed for the forests under his very eyes (II 86. 1-25) Pained to find Bharata lying unconscious (II 87. 4). In reply to Bharata's enquiries showed him the bed where Rāma lay and narrated the services of Lakṣmaṇa (II. 87. 14-24). Next morning saw Bharata and enquired if he had slept well (II. 89. 4-5) Directed by Bharata asked his kinsmen to collect boats in which the army might cross the river (II. 89 8 9). Himself brought out a Svastika boat (II. 89. 12). Engaged by Bharata to locate the dwelling-place of Rāma (II. 98. 4). Followed Bharata on foot to see Rāma (II. 98. 18). Embraced by Rāma and Lakṣmaṇa (II. 99. 41). निषादाधिपतिः (VI 125. 4) सः रामस्य आत्मसमः सखा (VI. 125. 5) At the desire of Rāma, Hanūmān informed him of the safe arrival of his intimate friend (VI. 125. 22-24).

GUHYAKAS, THE—A class of demi-gods attending on Kuvera. Played with Kuvera on the banks of the

tank on the Kailāsa hills (IV 43 23). Went into raptures when Rāma killed Kumbhakarṇa (VI. 67. 172). Came to witness the duel between Ati-kāya and Lakṣmana (VI 71 65). Accompanied Brahman to propitiate Vāyu (VII 35. 64).

GOKARṆA—Where Bhagīratha retired to practise austerities (I 42. 12). Kesarī left the Mālyavān for—(V. 35 80) Rāvaṇa and his brothers practised austerities there (VII 9. 47).

GODĀVARĪ, THE—Flowed by the Pañca-vaṭī (III. 13 18). रम्या पद्मिनी पद्मशोभिता (III. 15. 11). पुष्पितैः तरुभिर्वृता (III. 15. 12). हसकारण्डवाकीर्णचक्रवाकोपशोभिता, मृगयूथनिषोडिता (III 15 13). Rāma, etc., in exile set up their abode in the proximity of—(III. 15. 11-13). Bathed there daily (III. 16. 2). शीघ्रलोता The rapidity of her flow slowed down on the appearance of Rāvaṇa (III 46. 7-8). हससारसघुष्टा (III. 49. 31). सरिता वरिष्ठा (III 63. 13) तीर्थवती (III. 64. 3) After the abduction of Sītā, Rāma inquired if she knew the whereabouts of Sītā, but for fear of Rāvaṇa held her peace (III. 64 6-11). रम्या . Sugrīva asked Angada to go there in search of Sītā (IV. 41. 9). Rāma's car passed across—(VI. 123. 45-49).

GOPA—A Lord of the Gandharvas who entertained Bharata with music at the hermitage of Bharadvāja (II 91. 46).

GO-PRATĀRA—A holy spot in the Saryū; whoever of Rāma's followers and companions gave up his life there, proceeded to heaven (VII. 110. 22-24).

GOMATĪ, THE—Crossed by the exiled Rāma, situated to the south of the Kosala territory. शीतवहा नदी, गोयुता, सागरसङ्गमा (II. 49. 10-11). Crossed by Bharata on his return journey from Kekaya at Vinata (II. 71. 16). Samrocana, the Vānara Chief dwelt there formerly (VI.

26. 25). Hanūmān crossed it (VI. 125. 26). On their way to the hermitage Sitā and Laksmāna spent a night on its bank (VII. 46. 19).

GO-MUKHA—Son of Mātali, and charioteer to Jayanta Indrajit overwhelmed him with arrows (VII 28. 10)

GOLABHA—A Gandharva Chief who carried on a 15 year's war without intermission, with Vālin, till he died in the sixteenth year. महात्मा महाबाहुः दुर्विनीतः (IV. 22. 27-29).

GAUTAMA (i)—A sacrificial priest to Daśaratha (I. 7 5). राजकर्ता (II 67. 2). Attended the court on the morning following Daśaratha's demise and advised Vasistha to appoint a king without delay (II 67 6-8) Helped Vasistha in conducting the coronation ceremony of Rāma (VI. 128 60). Summoned by Rāma entered his presence-chamber and was duly received (VII 74 4-5) Witnessed the oath-taking ceremony of Sitā in Rāma's court (VII. 96. 5).

GAUTAMA (ii)—Practised austerities with his wife Ahalyā in the outskirts of Mithilā. महात्मा (I. 48 14-16). Ahalyā raped by Indra (I 48. 17-22). महामुनिः. While leaving the cottage Indra came upon him (I. 48. 23). देवदानवदुर्धर्षः तपोबलसमन्वितः तीर्थोदकपरिक्लिन्नदीप्यमान इवानलः (I. 48 24) वृत्तसम्पन्नः Angry at finding Indra in disguise pronounced a curse on him (I 48. 26-27). Condemned his wife to pine for a thousand years till relieved by Rāma, when he promised to take her back (I. 48. 29-32). Retired to the Himālayas to practise austerities. महत्तेजा. महातपाः (I. 48 33). Indra rendered मेषवृषणः through his influence (I. 49. 10). Honoured Rāma and restored Ahalyā to favour (I. 49. 21). Came from the north to greet Rāma on his return home (VII. 1. 5). At first

Ahalyā was deposited as a trust with him by Brahman and when his patience had been sufficiently tested, she was given in marriage. Indra having raped Ahalyā, he cursed him and his wife and then predicated about her emancipation (VII. 30. 30-45) Lived near Vaijayantapura, the capital of Nimi (VII. 55 5-6) In the absence of Vasistha acted for him at Nimi's sacrifice (VII. 55 11)

GHA

GHANA—A Rākṣasa Chief whose palace was visited by Hanūmān (V. 6. 23)

GHṚTĀCĪ—The divine courtesan who as the wife of Kuśanābha gave birth to a hundred daughters (I. 32. 11). Her help prayed for by Bharadvāja in the matter of entertaining the retinue of Bharata (II. 91.17). Viśvāmitra's fancy for her for ten years referred to by Tārā (IV 35 7).

GHORA—A Rākṣasa Chief whose house was burnt down by Hanūmān (V 54. 13).

CA

CAKRA—A Rākṣasa Chief whose palace was visited by Hanūmān (V. 6. 24).

CAKRAVĀN, THE—A hill situated in the fourth part of the. Western Sea. There rests a big wheel of a hundred spokes manufactured by Viśvakarman. There Visnu captured the conch-shell and the wheel after killing the Dānavas, Pañcājana and Hayagrīva. Sugrīva asked Suseṇa and others to ransack its caves and valleys in search of Sitā (IV. 42. 27-29).

CAṆDA—A Vānara Chief who joined the expeditionary force against Rāvaṇa अदीन. (VI. 26 27-28).

CANḌĀLA, THE—Bluish in appearance, rude, wearing blue cloths, with dishevelled hair, wearing garlands offered at the funeral pyre, besmeared in ashes and wearing ornaments made of iron (I 58 10-11)

CANḌODARĪ—कूरदर्शना. The Rākṣasī guard of Sītā who threatened to devour her if she did not yield to the embraces of Rāvaṇa (V 24 38-41).

CANDANA FORESTS, THE—The Vānara population thereof joined the expeditionary force of Rāma under Samrocana (VI. 26 22).

CANDRA, THE—Hills in the Kṣīroda Sea, on which grew medicinal herbs (VI. 50. 31).

CANDRA—Born of the Kṣīroda Sea. शीतरश्मिः निशकरः (VII. 23. 22). Stands 80,000 leagues above the Milky Way (आकाशगङ्गा) When assailed by Rāvaṇa, burnt him with his 'burning-cold' rays—सर्वसत्त्वसुखावहः (VII. 23 (d). 15-18). शीताशु दहनात्मकः स्वभावः (VII. 23 (d). 20). लोकस्य हितकामः द्विजराजः महाद्युतिः (VII. 23 (d). 23). Won the high position by celebrating the Rājasūya Sacrifice. सोमः धर्मवित् (VII. 83 7).

CANDRA-KĀNTA—A town, सुश्चिरः निरामय (VII. 102.5) In the Malla Bhūmi विख्याता दिव्या स्वर्गपुरी यथा (VII. 102. 9).

CANDRA-KETU—Son of Lakṣmaṇa, धर्मविशारदः दुर्धनः (VII 102. 2). मल्ल Made king of the Malla Bhūmi (VII. 102. 9).

CANDRA-CITRĀ—A country in the west. Sugriva sent Suṣeṇa, etc., there in search of Sītā (IV. 42. 6).

CĀRAṆAS, THE—In accordance with the desire of Brahman, produced Vānara children who would render assistance to Rāma. वनचारिण. (I. 17 9, 23) Ruled over by Indra (I. 45. 45). Lived on the heights of the

Himālayas (I 48 33) Requested by Indra to get his testicles restored (I 49 1-4). Dwelt in the hermitage of Vasistha (I 51 23). Appeased the wrath of Śiva and Viṣṇu (I. 75. 18-19) Witnessed the duel between Rāma and Paraśurāma (I 76. 10). Prayed for the success of Rāma when he fought with Khara (III 23 27-29). Came to see the fight (III 24. 19). Praised Rāma profusely and indicated their joy on the destruction of Khara (III. 30 29-33). Rāvaṇa passed through groves frequented by them (III 35 15). They talked over the abduction of Sitā amongst themselves (III. 54 10). Lived on the banks of the Śoṇa (IV. 40. 33). Haunted the Sudarśana Lake for the sake of pleasure (IV 40 41). Haunted the Mahendra hills (IV 41 22) Haunted the Puspitaka hills (IV. 41 28) Denizens of the aerial regions (V 1. 1.) Saw Hanūmān disappearing for a moment in the jaws of Sīṃhikā (V 1 184). Were surprised to find Lankā being reduced to ashes by Hanūmān and were still more surprised when they found that Sitā had escaped unscathed (V. 55. 29,32). Paid compliments to Rāma when his army crossed the sea (VI. 22. 84-85). Prayed for the welfare of the universe while Indrajit fought with Lakṣmaṇa (VI 89. 38) Became deeply concerned when Rāvaṇa overpowered Rāma (VI. 102. 30). Went into raptures on the death of Rāvaṇa (VI. 108. 30) Denizens of the third atmospheric region (VII. 23 (d) 5). Greeted Arjuna on the defeat of Rāvana (VII. 32. 65)

CITRAKŪṬA, THE—Being advised by Bharadvāja, Rāma with his brother and wife set up his abode there (I. 1 31) During his stay there Daśaratha died of grief (I 1 32-33) Bharata went to him and pressed him hard to return home But Rāma refused (I. 1. 33-37). For fear of being disturbed by the citizens, Rāma moved on thence to the Daṇḍaka forests (I. 1. 40). Rāma's

visit foreseen by Vālmīki (I 3 15) Ten Krośas from Prayāga गिरि. महर्षिसेवितः पुण्यः पर्वतः शुभदर्शनः गोलाङ्गूलानुचरितः वानरर्क्षनिषेवितः गन्धमादनसन्निभः (II. 54. 28-29) So long as a man looks at its peaks, he thinks of doing noble deed and his mind is not overtaken by folly (II. 54 30) Wherefrom numerous Ṛsis with shrivelled-up heads have proceeded to the heaven after practising austerities for a hundred years (II. 54. 31). मधुमूलफलोपेतः (II 54 38) नानानगगणोपेतः किन्नरोरगसेवितः (II. 54 39). मयूरनादाभिरतः गजराजनिषेवितः (II 54 40) पुण्यः. रमणीयः बहुमूलफलायुतः. Infested with elephants and the deer (II. 54 41-42). Crowded with streams, water-falls, caves, fissures and rivulets; resounding with the cooing of the Kokilas and the lapwings, and haunted by parties of elephants and herds of deer (II. 54 42-43). Its scenic beauty described (II 56 6-11; 13-15). Rāma, etc, reached there (II 56 12). The pleasant sight of which effaced the memory of separation from Ayodhyā (II. 56. 35) Three Yojanas and a half from Bharadvāja's hermitage रम्यनिर्दरकाननः (II 92 10). Described by Bharata (II 93 7-19) Bharata reached there (II. 99 14) Before taking his departure Bharata walked round it (II 113 3). The Ṛsis who lived there were oppressed by the Rākṣasas (III. 6 17). प्राज्यमूलफलोदकः सिद्धाश्रितः देशः मन्दाकिन्यविदूरतः नानापुष्पसुगन्धी (V 38 13-14). Rāma's car passed across—(VI. 123 49-50)

CITRA-RATHA—An old counsellor and charioteer of Rāma. On the eve of his exile, Rāma instructed Lakṣmaṇa to make valuable presents to him (II. 32 17-18).

CŪLIN—महाद्युतिः ऊर्ध्वरेता. शुभाचारः. Practised the Brāhma austerities (I 33. 11). Tended by the Gāndharvī Somadā (I 33 12). Pleased with her devotion asked her the way in which he might recompense her (I. 33.

13-14). मुनिः वाक्यकोविदः (I 33 15) In fulfilment of her desire (I. 33 15-17) granted her a mind-born son, Brahmadatta by name ब्रह्मर्षिः (I. 33. 18)

CAITRA-RATHA (1)—A forest crossed by Bharata on his way back from Kekaya (II 71. 4)

CAITRA-RATHA (11)—The gardens of Kuvera in the land of the Uttara Kurus (II 91. 19). The garlands which could be seen only there appeared in Prayāga by the might of Bharadvāja (II. 91. 48). Destroyed by Rāvaṇa (III, 32. 15-16) Where reigns the Spring season throughout the year (III 73.8).

COLĀ—A country in the south. Sugrīva asked Angada to go there in search of Sitā (IV 41.12).

CYAVANA—A great Ṛṣi who practised austerities on the Himālaya A scion of the family of Bhṛgu (I. 70 31-32). In reply to the queen Kālindī's prayer (I 70. 29-33) predicted that she would give birth to a son "with poison" (स+गर) (I 70. 34-35). देववर्चस् (I 70. 32). विप्र (I. 70. 34). Led a deputation of Ṛṣis to Rāma (VII. 60. 4). In reply to Śatrughna's query (VII. 67. 1-2), described how Lavaṇa destroyed Māndhātā of the Ikṣvāku line, then advised him to kill him at a time when he would come out leaving his arms behind (VII 67. 3-26). A descendant of Bhṛgu, consulted by Budha with regard to Ila (VII 90 5). Witnessed the oath-taking ceremony of Sitā in Rāma's court (VII. 96. 4)

CHA

CHĀYĀ-GRĀHA—A Rākṣasī. Hanūmān's visit to her foreseen by Vālmiki (I. 3. 28).

JA

JATĀPURA—A रम्य town in the west Sugrīva sent Suśeṇa, etc , there in search of Sitā (IV. 42. 13).

JATĀYU—A vulture of the Pañcavati forest killed by Rāvana (I. 1. 53). The carcass burnt by Rāma (I 1 54) His death foreseen by Vālmīki (I 3. 21) On his way to Pañcavati Rāvaṇa met him महाकायः भीमपराक्रम. (III 14. 1) In reply to Rāma's enquiries (III 14. 2) introduced himself as his father's friend (III. 14. 3) As such honoured by Rāma who further asked him to trace his descent and his name (III 14 4) Did so accordingly and incidentally narrated the history of the creation (III 14 5-32). Son of Aruna and Śyenī and brother of Sampātī (III. 14. 33) Offered to look after Sītā during the absence of Rāma and Lakṣmana (III. 14. 34) Embraced by Rāma closely (III 14 35). Appointed protector of Sītā, as such accompanied Rāma into the Pañcavati (III. 14. 36) Seen by Sītā while she was being abducted by Rāvana and charged to give that piece of information to Rāma and Lakṣmaṇa (III. 49. 36-40) Roused from sleep by the cries of Sītā, saw her being abducted by Rāvaṇa (III 50 1) पर्वतशृङ्गाभः तीक्ष्ण-तुण्ड खगोत्तम. वनस्पतिगतः (III 50 2) Advised Rāvaṇa not to molest the innocent Rāma and then challenged him to fight a duel (III. 50. 3-28) पुराणे धर्मे स्थितः सत्यसश्रवः (III 50. 3) गृध्रराजः महाबलः (III. 50 4). Born 60,000 years ago, since then he had been ruling over his ancestral dominions (III. 50. 20) Fought a hard-contested battle with Rāvana in the aerial regions in the course of which scratched his body mercilessly, broke two bows and his chariot; killed the horses and the charioteer, and unseated Rāvana from his car Praised by all creatures for his bravery Wounded Rāvaṇa with his bills and talons, lopped off his set of left arms. At last his wings and talons were cut off by Rāvana and he dropped down mortally wounded (III 51 1-43) महातेजा (III. 51. 13) बली (III. 51. 15). श्रीमान् पक्षीराज. (III. 51 18). वीर्यवान् (III 51. 33). नखपक्षमुखायुध. (III. 51. 35) अरिन्दमः (III.

51. 38). अतुलवीर्यः (III 51 41) नीलजीमूतनिकाशकल्प. सपाण्ड-
रोरस्कः उदारवीर्यः (III 51 45). His loss mourned by Sitā
(III. 51 46). Finding Rāma rushing at him with his
bow and arrow drawn ready for use, informed him of
the abduction of Sitā by Rāvaṇa, the story of his resis-
tance and the mortal wounds inflicted by the enemy
(III 67 13-20). Embraced by Rāma (III. 67. 21) In
reply to Rāma's anxious enquiries (III. 68 1-7) told that
Rāvaṇa had taken her towards the south by the aerial
route, foretold that Rāma would recover Sitā in no time
by destroying the might of Rāvaṇa. So saying died
vomitting blood mixed with flesh (III 68 8-17). His
death mourned by Rāma and Lakṣmaṇa who duly
performed his last rites (III 68 18-38) His whole-
hearted devotion to the cause of Rāma highly praised
by Angada in the presence of Sampāti (IV. 56. 9-14).
धर्मज्ञः (IV. 56. 12). गुणज्ञः श्लाघनीयः विक्रमैः (IV 26 21). His
death at the hands of Rāvaṇa described by Angada (IV.
57 9-11). Accompanied by his brother, Sampāti, van-
quished Indra, but was overcome by Sūrya (IV. 58. 4-6).
कामरूपिन् (IV. 60 19). Dropped down senseless in Jana-
thana (IV. 61. 16). Remembered gratefully by Sitā (V.
26. 16-17).

JATĪ—A great Nāga Chief vanquished by Rāvana
(VI. 7. 9).

JANAKA I—Son of Mithi and founder of the
royal line of the Janakas His son was Udāvasu
(I. 71. 4).

JANAKA II—Rājā of Mithilā शूर. सत्यवादी महाभागः
(I. 13. 21). His future relation with Daśaratha predicted
by Vasistha Sumantra deputed to fetch him to Ayodhyā
to witness the performance of the Aśvamedha
(I. 13. 22). परमधर्मिष्ठः . Celebrated a sacrifice which was

attended by Viśvāmitra, Rāma and Lakṣmana (I. 31. 6). In possession of a wonderful jewel of bows (I. 31. 7) महात्मा (I. 31. 11). Ruled over Mithilā (I. 48. 10). Received Viśvāmitra, etc., warmly, accompanied by due forms (I. 50. 6-8). Offered them seats and then asked the Ṛṣi to wait till the Devas appeared to claim their due shares (I. 50. 12-16). Enquired about Rāma and Lakṣmaṇa (I. 50. 17-21). Viśvāmitra after relating their adventures told him that they had come to examine the Great Bow (I. 50. 22-25). Having eulogised Viśvāmitra took leave of him to attend the sacrificial session (I. 65. 31-39) वैदेह मिथिलाधिपः (I. 65. 39). Next morning received Viśvāmitra and the Princes in audience धर्मात्मा (I. 66. 1. 3). महात्मा (I. 66. 4). On being requested by Viśvāmitra to show the bow to the Princes (I. 66. 4-6) related the history of the bow and concluded by promising to marry Sitā to Rāma if he could bend the bow (I. 66. 7-26). At the request of Viśvāmitra, asked his men to bring the bow, garlanded and besmeared in scents (I. 67. 1-2). When the bow was brought in (I. 67. 3-5) in glowing terms described its potency, how it had baffled the attempts of the Devas and the Asuras, what to speak of men, then asked Viśvāmitra to show it to the Princes (I. 67. 7-11). The noise produced by the cracking bow did not overpower him (I. 67. 19). वाक्यज्ञः. Congratulated Rāma on his success and requested permission to send his men to Ayodhyā to bring Daśaratha over to Mithilā (I. 67. 20-26). With the consent of Viśvāmitra, did so (I. 67-27). Learning that Daśaratha had reached Videha, made arrangements for receiving him formally. श्रीमान् (I. 69. 7). Received him warmly and proposed to celebrate the marriage next morning (I. 69. 8-13). Performed the rites and ceremonies connected with marriage at night. महातेजाः (I. 69. 18). Next morning sent for his

brother Kuśadhvaja from Sāṅkāśya (I 70. 1-4). On his arrival the two brothers seated themselves on the thrones and sent for Daśaratha and the Princes (I. 70. 9-12). धर्मवत्सलः (I. 70. 9). अमितद्युतिः (I. 70 10). वीरः (I. 70. 11). On hearing out Vasiṣṭha who recited the genealogical table of the Ikṣvākus (I 70 14-45) traced his own descent from Nimi and described how he annexed Sāṅkāśya and gave it away to his brother (I 71 1-19). Promised to give Sītā in marriage to Rāma and his second daughter, Ūrmilā, to Lakṣmaṇa (I. 71. 20-22). Requested Daśaratha to perform the rites and ceremonies preceding the marriage ceremony which was to take place on the third day (I. 71 23-24). At the request of Vasistha and Viśvāmitra consented to give the two daughters of Kuśadhvaja in marriage to Bharata and Śatrughna (I. 72. 11-12). Honoured the two Ṛṣis (I. 72. 15). असंख्येयगुण. (I 72. 18). Vasiṣṭha having sought for permission to introduce the groom's party, gladly gave it and said that he too was ready with the girls (I 73. 10-16) महातेजा परमधर्मवित् (I 73 13). Requested Vasiṣṭha to conduct the ceremony (I. 73 18-19). When the fire was lit up and the offerings were made by Vasiṣṭha, he placed Sītā in front of the fire facing Rāma, then he formally requested Rāma to accept his daughter Sītā as his life-long companion So saying he sprinkled the holy water on them (I. 73 24-28). Asked Lakṣmaṇa to put his hands in those of Ūrmilā (I. 73 30 31); Bharata in those of Māṇḍavi (I. 73. 31-32); Śatrughna in those of Śrutakīrti (I. 73. 32-33) Gave suitable presents to his daughters while they were leaving for Ayodhyā (I. 74. 3-7) Not invited by Daśaratha while the latter intended to appoint Rāma as the Crown-Prince (II. 1.48). Presented with a few weapons on the occasion of a sacrifice by Varuṇa, which he passed on to Rāma at the time of latter's marriage (II. 31.29-30).

Remembered by Kausalyā on the death of Daśaratha (II. 66 7, 11). वृद्ध अल्पपुत्रः (II. 66 11). Sītā introduced herself as the daughter of—, महात्मा (III 47. 3). Rāma guessed the grief of Janaka when he would learn the fate of his daughter (III 62 12-14). Remembered by Rāma while mourning the loss of Sītā (IV. 1 106). The jewel given him by Indra, was transferred to Sītā at time of her marriage (V 66 4-5). Dismissed by Rāma with due honour (VII. 38. 2-7).

JANAMEJAYA—The blind old father prayed that his son who had been killed by Daśaratha might go to the abode where Janamejaya dwelt (II. 64 42).

JANASTHĀNA—Sūrpaṇakhā was an inhabitant of that place (I 1 46) Had a colony of 14,000 Rākṣasas who were killed by Rāma (I. 1. 47-48) For fear of the Rākṣasas the ascetic-colony moved from—(II. 116. 11-25) Inhabited by Khara and other Rākṣasas (III 18 25) The news of the massacre of the Rākṣasas communicated to Rāvaṇa by Akampana (III. 31. 1-2). The same fact communicated to Mārīca by Rāvaṇa (III. 31 40) Having killed Mārīca Rāma hastened towards—(III. 44. 27) Charged by Sītā to carry the news of her abduction to Rāma (III. 49 30). राक्षसैः बहुभिः कोर्णम्, नाना-द्रुमलतायुतम् (III. 67 5-6). Rāma's aerial car passed across—(VI 123. 42-45) Modern name of the Daṇḍaka (VII. 81. 20).

JAMADAGNI—Son of Ṛcika and father of Paraśu-rāma. Received the great Vaiṣṇava Bow from his father. Killed by Rājā Kārtavīrya Arjuna when he had laid aside his weapons महात्मा अप्रतिकर्मा तपोबलसमन्वित. (I. 75. 22-24) Came from the north to greet Rāma on his return home (VII. 1 6).

JAMBU-MĀLĪ—A Rākṣasa Chief whose palace was visited by Hanūmān (V 6. 21) At the desire of Rāvaṇa (V. 42. 44) fought a duel with Hanūmān and was killed (V 44. 1-18). Son of Prahasta. बली महादंष्ट्रः धनुर्धरः (V. 44 1) रक्तमाल्याम्बरधरः स्रग्वी रुचिरकुण्डलः महान् विवृत्तनयनः चण्डः समरदुर्जयः (V. 44. 2). महातेजाः (V. 44 6) महाबलः (V 44 13) महारथः (V. 44. 18). Hanūmān set fire to his house (V. 54.11). Fought a duel with Hanūmān (VI. 43 7). Wounded Hanūmān on the breast (VI 43 21)

JAMBŪDVĪPA—Surrounded by hills, dug open by Sagara's sons (I 39. 22). Lies to the north of Saumanas Mountain (IV. 40. 59).

JAMBŪ-PRASTHA—A village where Bharata on his way back from Kekaya, broke his journey (II. 71 11).

JAMBHA—A Vānara Chief who hurried on the invading army to the south during its march to Lankā (VI. 4. 36).

JAYANTA (i)—A counsellor of Daśaratha (I 7. 3). Went out to receive Rāma on his return (VI 127. 11).

JAYANTA (ii)—A messenger sent by Vasiṣṭha on the death of Daśaratha to bring back Bharata to Ayodhyā (II. 68. 5) Reached Rājagṛha (II 70. 1). Well-received by the Rājā and the prince, approached Bharata, delivered Vasiṣṭha's message and handed over the presents to him (II 70 2-5). Replied to Bharata's enquiries and requested him to make haste (II 70. 11-12)

JAYANTA (iii)—Son of Indra and Śacī अपराजितः Fought a duel with Meghanāda, at the head of the divine army. At last abducted by his maternal grandfather, Pulomā (VII. 28. 6-20)

JAYĀ—A daughter of Dakṣa Gave birth to hundreds of weapons (I 21. 15). Having been granted a boon she produced fifty invisible weapons as sons for the destruction of the Asuras (I. 21 16).

JALODA SEA, THE—One found oneself there after crossing the Kśīroda ocean सर्वभूतभयापहः In the waters of which Brahman placed the ocean-fire arising out of the wrath of Aurva Ṛṣi. Where one hears the continuous sound of lamentation raised by the water animals for fear of being burnt to death (IV 40 47-49). Sweet-watered (IV. 40. 50). Sugrīva asked Vinata to go there in search of Sītā (IV 40. 16)

JAVA—Father of Virādha, the Rākṣasa (III 3 5)

JAHNU—A Ṛṣi whose sacrificial area was overflowed by Gangā. Being angry he drank off the water Appeased by the Devas, etc, who conceded that Gangā was his daughter Released her by way of the ears (I 43. 25-38).

JĀTA-RŪPA-ŚILĀ, THE—Hills situated to the north of the Jaloda seas 13 Yojanas in length. सुमहान् कनकप्रभः. There dwelt the moon-white snake which supported the Earth Sugrīva asked Vinata to go there in quest of Sītā (IV 40 50-51).

JĀBĀLI—A sacrificing priest of Daśaratha (I 7.5) Came to Ayodhyā when sent for by the king for performing the Aśvamedha (I 8 6) On the way to Mithilā the conveyance carrying him preceded that of Daśaratha (I 69. 5-6). On the morning following the death of Daśaratha attended the court and advised Vasiṣṭha to appoint a king without delay (II. 67 5-8). ब्रह्मणेत्तमः (II. 108 1) In support of Bharata tried to persuade Rāma to return to Ayodhyā by preaching his Epicurian views. In short,

he wanted Rāma to believe that he owed no duties to his father who was dead and gone and that in pursuit of visionary ideals, he ought not to resign things which were sure to come (II 108. 2-18).

[Jābālī did not believe in the efficacy of Srāddhas, sacrifices, asceticism, gifts and worshipping the gods (II 108 14-16)]. Seeing that Rāma had taken his argument in an unfavourable light, excused himself by saying that he was not an atheist, but did reason in that way simply to persuade him to return to Ayodhyā (II. 109. 37-39) Returned to Ayodhyā with Bharata . दृढव्रतः (II. 113. 2). Helped Vasiṣṭha in conducting the coronation ceremony of Rāma (VI 128 60). Summoned by Rāma entered his presence-chamber and was duly received (VII 74. 4-5). Consulted by Rāma on the eve of his Aśvamedha Sacrifice (VII 91. 2) Witnessed the oath-taking ceremony of Sitā at Rāma's court (VII 96. 2).

JĀMBAVĀN—A bear created by Brahmā from his yawn (I. 17. 7). Parṭook in the coronation ceremony of Sugriva (IV. 26. 35). Lakṣmaṇa passed by his richly decorated house at Kiṣkindhā (IV. 33. 11). ऋक्षराज. महातेजाः. Supplied 10 Crores of soldiers to Sugriva (IV. 39. 26-27). Sugriva wanted to send him to the south in search of Sitā. महौजा. (IV. 41. 2) Having ransacked the Vindhya entered the Ṛkṣa cave in search of water (IV. 50. 1-8). The words of Sampātī put him in high glee and anxiously enquired if any body had seen Sitā being abducted by Rāvaṇa (IV. 59. 1-4). The oldest of all the Vānara chiefs. In reply to Angada's appeal told that even at that advanced age he could easily jump across 90 Yojanas (IV. 65. 10-17) In reply to Angada's offer (IV. 65. 18-19) persuaded him that he should give his servants the first chance (IV. 65. 20-27). वाक्यकोविदः (IV. 65. 20). महाप्राज्ञः (IV. 65. 28) In reply to Angada's

protest (IV 65 28 32) suggested the name of Hanūmān who alone could carry out the task (IV 65 33-35) Describing the early life of Hanūmān and his marvellous adventures, appealed to him to gird up his loins for jumping across the sea—since he had become old and cripple (IV 66 1-37). Went round the earth 21 times at the time of Vāmana Avatāra and threw heaps of medicines into the sea by churning which, the Amṛta was produced (IV 66 32-33) Finding Hanūmān ready to take a leap across the sea extended a hearty send-off and promised to do penance standing on one leg till he returned safely (IV 67. 30-35). On hearing the loud roars of Hanūmān on his return journey (V. 57. 14-18) told the Vānaras about his success (V 57 22-23). हृदिश्रेष्ठ (V. 57 22). Asked Hanūmān to describe to them in detail everything that happened since he left them (V 58 3-6) अर्थवित् (V 60 14). In reply to Angada's proposal (V 60 1-13) said that they should carry out the orders of Rāma and Sugriva to the very letter, so proposed that they should return without delay with this piece of news (V. 60 14-20) Placed in charge of the flank of the invading army by Rāma (VI. 4 20). Did as directed (VI 4 34) शास्त्रबुद्ध्या विचक्षणः (VI 17. 45) In reply to Rāma's request (VI 17. 31-33) thought that they had reasons to suspect the motives of Vibhīṣaṇa (VI. 17. 45-46) Placed in charge of the flank of the army (VI. 24. 17). Younger brother of Jāmbavān, mightier than his brother (VI 27 10) प्रशान्तः गुरुवर्ती सप्रहारेषु अमर्षण (VI. 27 11) Helped Indra during his wars with the Asuras (VI. 27 12) Son of Gadgada (VI. 30 20) Was to lead the attack against the central fortress along with Vibhīṣaṇa (VI. 37. 32). Fought near the central stronghold with his army (VI 41. 44-45). Wounded by Indrajit (VI. 46. 19). Carefully guarded the Vānara army (VI.

47. 2-4). At the desire of Sugrīva (VI 50. 8-10) re-assembled the disorganised Vānara army (VI 50 11). Killed Mahānāda (VI. 58 22). Wounded by Indrajit (VI. 73. 45) स्वभावजरया युक्तः, वृद्ध, covered with arrows, appeared like extinguishing fire (VI 74 14) In reply to Vibhīṣaṇa's query (VI 74 15) haltingly said that he could recognise him by his voice as he had lost his eyes; further enquired if Hanūmān till then lived (VI 74 16-18) In reply to Vibhīṣaṇa's query (VI 74 19-20) said that he cared much for the life of Hanūmān because every wrong would be set right if he lived (VI. 74 21-23). When Hanūmān came (VI. 74. 24) directed him to go to the Oṣadhī Parvata and requested him to fetch four medicines that would revive the Vānaras (VI. 74 26-34). At the desire of Rāma (VI. 76. 56-57) ran to the assistance of Angada (VI. 76 60) In obedience to Rāma's order (VI. 83 1-3) proceeded to the battle-field with his Rkṣas to render assistance to Hanūmān (VI. 83. 4) But stopped on the way by Hanūmān, he returned (VI. 83. 5-6) In response to Vibhīṣaṇa's appeal (VI. 89. 7-19) fought with his Rkṣas against the followers of Indrajit (VI. 89. 20-24). His joy knew no bounds when Lakṣmaṇa recovered (VI. 91. 28) Crushed to death the horses and demolished the chariot of Mahāpārśva (VI. 98. 8-9). Overpowered by Mahāpārśva with arrow shots (VI. 98. 11-12). On the occasion of Rāma's coronation fetched the water of 500 rivers (VI. 128. 52-53). Returned home after being duly honoured with the bestowal of gifts (VI 128 85-86). Greeted and honoured by Rāma (VII. 39. 21) Asked by Rāma to stay on in the world. ब्रह्मसुतः वृद्ध (VII. 108 33)

JYOTIR-MUKHA—A Vānara Chief, son of Sūrya, who joined the expeditionary force (VI. 30. 32). Attacked Rāvaṇa with a huge stone but disabled (VI. 59 42-43). Wounded by Indrajit (VI. 73 60)

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TAKSA—Son of Bharata, वीरः (VII 100 16). Consecrated by Rāma (VII 100 19) Accompanied the invading army to Kekaya (VII. 100 20).

TAKSAKA—Defeated by Rāvana and his wife captured by force (III 32. 14), VI 7. 9).

TAKSAŚILĀ—A town in Gāndhāra founded by Bharata Described (VII. 101. 10-15).

TAPANA—A Rākṣasa Chief who fought a duel with Gaja (VI 43 9).

TAMASĀ, THE—A river not far from the Gangā, where Vālmīki used to take his bath (I 2 3-4). Its clear water and unstained bank praised (I 2. 5) Rāma arrived at its bank on the evening of the day of his exile (II. 45. 32) Crossed it the next morning. शोभनगामा आकुलवर्त्ता (II. 46. 21).

TARASA—A Vānara Chief who fought under Hanūmān at the Western gate (VI. 41. 40-41).

TĀṬAKĀ—यक्षिणी कामरूपिणी . Possessed the strength of a hundred elephants, wife of Sunda. Mother of the Rākṣasa Mārīca (I. 24. 25-27). Devastated the countries Maladās and Karūṣās (I. 24. 29). Stood obstructing the path. Rāma asked to kill her. दुष्टचारिणी (I. 24. 30). Daughter of Suketu, the Yakṣa Chief, बलोत्कटा came to possess the strength of a thousand elephants by the grace of Brahman On her attaining youth and beauty, married to Sunda. यशस्विनी . Soon after she became the mother of Mārīca, Sunda being struck dead, with her son rushed at Agastya. Changed into a Rākṣasi by the great sage. Thus, out of spite she devastated the region colonised by Agastya. पुरुषादी, महायक्षी, विकृता, विकृतानना, दुर्वृत्ता, परमदारुणा, दुष्टपराक्रमा, शापसंसृष्टा (I. 25. 6-16). अधर्म्या धर्मः हि

अस्या न विद्यते (I. 25 19). On hearing the twang made by Rāma with his bow-string, got angry and then ran in the direction from which the sound came (I 26 7-8). भैरव दारुणं वपुः, भिद्येरन्दर्शनादस्याः भीरूणा हृदयानि च, दुराधर्षा, मायाबलसमन्विता (I 26 10-11). On hearing the conversation that Rāma had with Lakṣmaṇa regarding her (I. 26 9-12) she made a rush at the Princes making a loud noise and with uplifted arms Then enveloped them in a cloud of dust and hurled stones at them (I. 26. 13-16). Rāma stayed her stones and lopped off her arms, while Lakṣmaṇa cut off her nose and ears कामरूपधरा assumed various forms and at last vanished Roamed about hurling stones at them दुष्टचारिणी, यज्ञविघ्नकारिणी Captured in a net-work of arrows. Rushed at the brothers with the speed of lightning. Struck dead with an arrow that pierced her heart. भीमसंकाशा (I. 26 7-26).

TĀMRA-PARṆĪ, THE—A river in the extreme south. ग्राहजुष्टा, महानदी. Sugrīva asked Angada to cross it after propitiating Agastya, in search of Sītā (IV 41. 17). Falls into the sea. चित्रैः चन्दनवनैः प्रच्छन्नद्वीपवारिणी (IV. 41. 17-18)

TĀMRĀ—Daughter of Daksa and wife of Kaśyapa (III. 14. 10-12) Did not mind the proffered boon of her husband (III. 14 12-13) Gave birth to five daughters—Krauñcī, Bhāsī, Śyenī, Dhṛta-rāṣṭrī and Śukī (III 14. 17-18).

TĀRA—A Vānara Chief, son of Bṛhaspati (I 17. 11). Accompanied Sugrīva to Kiskindhā (IV. 13 4). At the request of Lakṣmaṇa hastened with a beautiful palanquin in which the corpse of Vālin was carried to the riverside (IV. 25 20-26). Lakṣmana passed by his richly decorated mansion in Kīṣkindhā (IV 33 11) Joined Sugrīva with five Crores of Vānaras. ताराद्युतिः (IV

39. 30-31). Went to the south in search of Sītā (IV. 45 6). Accompanied Angada and Hanūmān to the south (IV 48 1) Searched in vain the waterless and treeless tracts of the Vindhya (IV 48. 2-23). Having ransacked the Vindhya entered the Ṛksa cave in search of water (IV. 50. 1-8). Coming out of the Ṛksa cave approved of Angada's proposal of never returning home and proposed to take refuge in Maya's cave once more (IV. 53 25-26) ताराधिपवर्चस् (IV 54. 1). In reply to Rāvaṇa's enquiry (VII 34 1-3) replied that his match, Vālin, had gone to offer the morning prayers to the four seas and that if he was impatient to meet his antagonist then he might repair to the western sea (VII. 34. 4-10) Created by the gods to help Rāma (VII. 36 47).

TĀRĀ—Wife of Vālin—he took leave of her (I 1. 69). Her grief foreseen by Vālmiki (I 3. 24) Vālin before going out to fight Dundubhi sent her away (IV. 11. 37) While Vālin was going out to meet Sugrīva in a duel, advised him not to fight with him as he had secured the alliance of Rāma and Lakṣmana, but to conciliate him by appointing him the Yuvarāja (IV 15. 6-30). ताराधिपनिभानना (IV. 16. 1) Vālin having sworn to spare his brother's life (IV 16 1-10) she retired after embracing him and performing the Svastyayana ceremony (IV. 16 11-12) प्रियवादिनी दक्षिणा (IV 16. 11) मन्त्रवित् विजयैषिणी (IV. 16 12) सर्वज्ञा (IV 17 41) तपस्विनी (IV 18. 55) Dropped down from an eminence on hearing the news of the assassination of Vālin (IV. 19 3-4) Tried to stop the Vānaras who were leaving town out of fright सती (IV. 19 6-9) जीवपुत्री (IV. 19. 11). रुचिरानना (IV. 19. 15) चारुहासिनी (IV. 19 17). On hearing the nervous answer returned by the Vānaras, out of despair went to her dying husband weeping bitterly (IV. 19. 17-21). Cutting Rāma and Sugrīva ran towards Vālin

and on seeing him fell flat on the ground and began to weep (IV. 19. 25-27) भामिनी (IV 20. 2). Mourned the loss of her husband along with his co-wives (IV. 20. 1-25). अनिन्द्यवर्णा (IV. 20 26) Took to fasting out of grief (IV. 20. 26). Refused to leave the side of her dying husband (IV 21. 12-15), when consoled by Hanūmān (IV 21. 1-11). पण्डिता (IV 21. 5). अनिन्दिता (IV. 21 8) सुषेणदुहिता चेत्यमर्थसूक्ष्मविनिश्चये । औत्पातिके च विविधे सर्वतः परिनिष्ठिता (IV. 22. 13) On the death of Vālin fell frantically on the corpse (IV 22. 31) Then smelling his face fondly, bitterly regretted her widowhood and the helpless condition of her only child (IV. 23 1-17). When Nila had extracted the deadly barb from Vālin's heart (IV. 23 17-19) bathed the wound with tears, then asked Angada to take leave of his father and in touching words mourned his loss (IV. 23 20-30). लोकश्रुता (IV. 23. 1). Rāma saw her lying in the battle-field embracing the corpse of Vālin, surrounded by the ministers who were trying to separate her (IV. 24 25-26). कर्पिसिंहनाथा अदीनसत्त्वा (IV. 24 26). मृगशावनेत्रा (IV. 24 28) While being removed recognised Rāma and rushing towards him frantically prayed that she too, might be put to death like Vālin And then assured him that by doing so he would not commit a fresh sin as she was part and parcel of Vālin's soul (IV. 24 27-41). आर्या (IV. 24. 29). मनस्विनी (IV 24. 30) वीरपत्नी सुवेशरूपा, held her peace when consoled by Rāma (IV. 24. 44). Followed the funeral procession of Vālin weeping bitterly (IV. 25. 35-36). Mourned the death of her husband when the bier was placed on the river bank till separated by other Vānarīs (IV. 25 39-48) Offered water in memory of Vālin (IV. 25. 51-53) Appropriated by Sugrīva on the death of Vālin (IV. 29. 4). Saluted by Angada (IV. 31. 37). At the desire of Sugrīva went out to meet Lakṣmaṇa. प्रियदर्शना, सुभ्रूः, अनिन्दिता, प्रस्रलन्ती, मदविह्वलाक्षी, प्रलम्बकाञ्चीगुणहेम-

सूत्रा, सुलक्षणा, नमिताङ्गयष्टिः (IV 33. 31-38). In her drunken state enquired about the cause of Lakṣmaṇa's wrath (IV. 33. 40-41). कार्यतत्त्वज्ञा (IV 33. 49) In reply to Lakṣmaṇa's charges against Sugrīva (IV. 33. 43-49) made excuses on his behalf and assured him that steps had already been taken to muster the Vānaras from all quarters, then requested him to see the king in the harem (IV 33 50-61). Tried to appease the wrath of Lakṣmaṇa (IV. 35. 1-23) Her appropriation by Sugrīva during the temporary absence of Vālin recalled (IV 46.9). At the desire of Sugrīva (VI. 123.29-32) got ready with other Vānara ladies and took her seat on the car bound for Ayodhyā सर्वाङ्गशोभना (VI. 123.33-37).

TĀREYA—A Vānara Chief, created to help Rāma (VII. 36.47)

TĀRKSYAS, THE—Produced Vānara children who could render aid to Rāma (I 17. 21).

TĀLAJAṄGHĀS—The Rājā of which country defeated Asita (I. 70. 27-29)

TIMIDHVAJA—Vide Śambara (II. 9 12-13).

TUMBURU—A Gandharva Chief, whose services were requisitioned by Bharadvāja in the matter of entertaining the army of Bharata (II. 91. 18). Sang in the presence of Bharata (II 91 46) Cursed by Kuvera assumed the form of Virādha for his excessive attachment for Rambhā (III. 4. 16-19).

TRṆABINDU—Lived in his hermitage near the Meru hills (VII 2 7) राजर्षि. (VII. 2. 14) On finding that his daughter manifested all signs of pregnancy (VII. 2. 17) enquired what the matter was (VII. 2 19) On hearing the answer of his daughter (VII. 2 20-22) through meditation came to know the actual facts; then

taking the girl with him to Pulastya requested him to accept her as his wife (VII. 2 23-26) तपसा द्योतितप्रभः (VII 2 23).

TRṆABINDU'S DAUGHTER—Ignorant of the curse of Pulastya (VII. 2. 12-13) went near her father's hermitage in search of her companions Instantaneously she was big with a child Being perturbed approached her father (VII. 2. 14-18) In reply to her father's anxious enquiries (VII. 2. 19) faithfully described what had come to pass (VII. 2. 20-22). Married to Pulastya (VII. 2 27), pleased him mightily through her selfless devotion (VII 2 28-29) By favour of Pulastya gave birth to a son Viśravā by name (VII. 2. 32).

TORAṆA—Bharata on his way back from Kekaya passed through the south of this village (II 71 11)

TRIKUTA—Name of a hill in Lankā seated on which Hanūmān took a view of this city (V 2 1). On the pointed peak of which was situated Lankā (VI. 39.17-19). Its caves rang with the din of battle (VI 44. 26).

TRIJAṬĀ (i)—A Brāhmaṇa of the Gārgya family tawny coloured, lived in the forests on roots, etc , which he dug up (क्षतवृत्तिः) (II. 32 29). The old man had a young wife and a brood of children (II 32 30) At his wife's suggestion approached Rāma and related his poverty (II. 32. 30-35) Lustrous like Bhrgu and Angirasa (II. 32. 33) At the suggestion of Rāma threw his stick which covered the cow preserve of Rāma on the other bank of the Sarayū (II. 32. 37-38) Received all those cows (II. 32 39) Retired with his wife blessing Rāma profusely. महामुनिः (II. 32. 43).

TRIJAṬĀ (ii)—A Rākṣasi. Her dream foreseen by Vālmikī (I. 3. 31). वृद्धा Finding that the Rākṣasis

were scolding Sītā told them that she had dreamt horrible dreams (V 27 4-6). On enquiry (V 27 7-8) described her dreams that indicated the victory of Rāma over the Rākṣasas and the destruction of Rāvana and his relatives. Then asked the Rākṣasīs not to behave rudely with their captive (V 27.9-46). Sent for by Rāvana (VI. 47 6) At the desire of Rāvana (VI 47.5 10) placed Sītā on the Puspaka car and kept her company during flight (VI 47. 11-14) Never told a lie before nor was she prepared to do so in future (VI. 48. 29) Advancing various reasons tried to impress the idea on Sītā's mind that the Princes were not dead (VI. 48. 22-33). Returned to the Aśoka Park along with Sītā (VI. 48. 35-36)

TRIPURA—The three cities which Śiva pierced with the bow and arrows given to him by the Devas (I. 75 12). Referred to (III. 64. 72), (V 54. 30), (VI. 71. 74).

TRIŚAṆKU—Thought of proceeding to heaven by celebrating a sacrifice. सत्यवादी जितेन्द्रियः (I 57. 10-12). Vasistha having ridiculed the idea (I 57 12-13), approached his hundred sons who also refused to undertake the task. Finding him determined to carry out his purpose with extraneous help, they cursed him (I. 58. 2-9). On the following morning becomes a Caṇḍāla (I. 58. 10-11). Deserted by the ministers and citizens (I. 58. 11-12). All alone approached Viśvāmitra who pitied him. Rājā of Ayodhyā (I 58 12-16) At the desire of Viśvāmitra, narrated his previous history, then appealed to him to take up his cause merely to establish the superiority of Human Endeavour over Providence मया चेष्टं क्रतुशतम् अनृतं नोक्तपूर्वम् प्रजा धर्मेण पालिता गुरवश्च महात्मानः शीलवृत्तेन तोषिता (I 58. 17-24). वाक्यज्ञः (I. 58 17). Viśvāmitra promised to take up his cause सुधार्मिकः नृपपुङ्गवः (I. 59 2-5) Deputed to heaven on the responsibility of Viśvā-

mitra (I 60 15-16). धर्मिष्ठः वदान्यः (I 60. 2). Extradicted by Indra and other Devas, fell head foremost (I. 60. 16-18). His fall stayed by Viśvāmītra (I. 66 20) Out of wrath created a fresh heaven for him with its stars and planets and then proceeded to create a fresh set of Devas (I. 60. 21-23). On this the Devas approached him and a compromise was arrived at according to which the Rājā was to live head downwards in the midst of the fresh heaven created by the Ṛsi (I. 60 130-33). Son of Pṛthu and brother of Dhundumāra (I. 70.24).

TRIŚIRĀ (i)—A Rākṣasa of Janasthāna killed by Rāma (I 1 47) His death foreseen by Vālmiki (I. 3.20). A general of Dūṣaṇa (III. 23. 33). Only he along with Khara remained alive of the 14,000 soldiers of Khara (III. 26 35-37). बाहिनीपतिः (III. 27. 1). Persuaded Khara to allow him to fight with Rāma before he himself went to give battle (III. 27. 1-5) Having received the permission (III. 27. 6) drove towards Rāma discharging sharp arrows and making a fearful noise (III. 27. 7-8). Put up a stiff fight and wounded Rāma on the forehead (III. 27. 10-11). 14 arrows discharged by Rāma pierced his heart; his horses and charioteer killed (III. 27. 13-15). His three heads lopped off by means of 3 arrows (III. 27. 16-18).

TRIŚIRĀ (ii)—यशस्वी शशिप्रकाशः. Accompanied Rāvaṇa to the battle-field holding a sharp pike in his hand and riding on a bull (VI. 59. 19). Nephew of Kumbhakarṇa who mourned the loss of his uncle (VI. 68 7). Consoled Rāvaṇa and offered to go to the battle-field himself (VI. 69. 1-7) A son of Rāvaṇa. शक्रतुल्य-पराक्रमः, वीरः अन्तरिक्षगतः मायाविशारदः त्रिदशदर्पघ्नः समरदुर्मदः सुबल-सम्पन्नः विस्तीर्णकीर्तिः. Never suffered a defeat. अस्त्रवित् युद्धविशारदः प्रवरविज्ञानः लब्धवरः शत्रुबलादनः भास्करतुल्यदर्शनः (VI. 69. 10-14). Son of Rāvaṇa, started for the battle-field taking

leave of Rāvaṇa (VI. 69. 17-19) Went to the battle-field driving in a chariot and holding a bow and arrows in his hand (VI. 69. 22-24) On the death of Narāntaka made a rush at Angada driving in a chariot (VI. 70. 1-4) In the course of the fight cut off the trees and stones flung at him and wounded Angada on the forehead with arrows (VI. 70. 6-19) Fought with Nila (VI. 70. 22), (VI. 70. 26) Fought a contested duel with Hanūmān in the course of which lost his horse, arms and ultimately his life (VI. 70. 32-48).

TVASTĀ—One of the Ādityas, went out bravely to fight against the Rākṣasas (VII. 27. 36).

DAKSA—Jayā and Suprabhā were his daughters (I. 21. 15) The destruction of his sacrifice referred to (I. 66. 9) A Prajāpati who followed Pulaha (III. 14. 9). Had sixty daughters (III. 14. 10)

DANḌA (1)—A Rākṣasa chief, son of Sumālin and Ketumati (VII. 5. 38-39)

DANḌA (11)—The youngest son of Ikṣvāku, मूढ अकृतविद्य. अल्पतेजः; deputed to rule over the country lying between the Vindhya and the Śaivala hills. Founded the town Madhumanta—his capital, and appointed Uśanā his priest. Thus he ruled mightily over the kingdom (VII. 79. 14-20). दा-तात्मा (VII. 80. 2). सुदुर्मेधा. (VII. 80. 5). Once in the month of Caitra visited his priest's hermitage; there coming across the beautiful Arajā, the eldest daughter of the Ṛṣi, was overcome by desire, and enquired who she was and made his proposal (VII. 80. 1-6) In spite of her refusal (VII. 80. 7-12) raped her and departed (VII. 80. 13-17) Following upon the curse pronounced by Śukra (VII. 81. 1-15) his kingdom was buried deep in an ash-hill in a week (VII. 81. 17-18).

DANḌAKA—A forest to which Rāma retired for fear of being disturbed by the citizens of Ayodhyā (I. 1 40). There he killed Virādha and saw Agastya and other Ṛsis (I 1 41) Being requested by the Ṛsis promised to kill the Rākṣasas who haunted the forest (I 1. 45). There he disfigured Śūrpaṇakhā and killed 14,000 Rākṣasas including Khara and Dūṣaṇa (I.1.46-48). Rāvaṇa abducted Sītā from that place (I 1. 53) Rāma's visit to that place foreseen by Vālmiki (I 3. 17) Situated in the South (II.9.12) Kaikeyī proposed that Rāma should retire there in the garb of an ascetic (II 11 26-27), (II. 18 33) Rāma consented to retire there for fourteen years (II. 19 11). Rāma spoke to Kausalyā about his impending banishment there (II. 20. 30-31). Rāma's banishment there referred to by Kaikeyī (II. 72.42). Rāma, etc., entered (III. 1 1). Its beautiful scenery described (III. 8.12-15). Once Mārīca roamed about devouring the Ṛsis (III 38 3) Viśvāmītra's hermitage was there (III. 38 12-13). Thence Mārīca was thrown into the sea situated at the distance of a hundred Yojanas by Rāma (III 38. 19). Rāvaṇa and Mārīca arrived in the vicinity of Rāma's hermitage (III. 42. 11-12). Laksmana ransacked it in search of Sītā in vain (III. 61. 23). Sugrīva asked Angada to go there in search of Sītā (IV. 41 11). Called after Rājā Daṇḍa, lying between the Vindhya and the Śaivala hills (VII 81 18-19) Also called Janasthāna (VII 81 20)

DANḌIN—A door-keeper of Sūrya, who carried Rāvaṇa's message delivered by Prahasta to Sūrya and brought his reply (VII. 23 (b) 8-14).

DADHIVAKTRA—A Vānara Chief. Lakṣmaṇa passed by his richly decorated house at Kīśkindhā (IV. 33. 11) Maternal uncle of Sugrīva who was in-charge of the Madhuvana (V 61.9). महावीर Roughly handled

by the intoxicated Vānaras for trying to do his duty (V. 61. 20-24) हरिवृद्धवीरः उग्रतेजा (V 61. 21). When the guards reported the destruction of the forest at the hands of the Vānaras (V 62 17) attacked the intruders with a tree when Angada dashed him to the ground for his impudence (V 62 18-27) Taking counsel with his guards went to Sugrīva to report the fact (V. 62. 28-38). Sugrīva having given him assurances (V. 63 1-3) lodged a complaint against the Vānaras who had ravaged the preserved forest (V 63. 4-12) महाप्राज्ञ (V. 63 4) Taking his departure thence returned to Madhuvana, begged of Angada to excuse him and delivered Sugrīva's message (V 64 1-12) Son of Candra (VI. 30 22) Wounded by Indrajit (VI. 73. 60) Greeted and honoured by Rāma (VII 39 22)

DANŪ—A daughter of Dakṣa and wife of Kaśyapa (III. 14 10-11). Became the mother of Aśvagrīva by favour of her husband (III 14 11-16). One of her sons was Kabandha (III 71. 7)

DANTAVAKTRA—A courtier of Rāma who with light talks sought to divert his master (VII. 43. 2)

DAMAYANTĪ—Daughter of Bhīma, the devoted wife of Naisadha (V 24. 12).

DARADAS, THE—A country. Sugrīva asked Śatabala to ransack the towns in the north in search of Sītā (IV 43. 12)

DARĪMUKHA—A Vānara Chief who in response to Sugrīva's call supplied 1,000 crores of Vānaras (IV. 39. 24). श्रीमान्. Joined Sugrīva with 10 crores of Vānaras (IV 39 36-37) Hurried on the Vānaras of the invading army during its march to the South (VI. 4. 36). Greeted and honoured by Rāma (VII. 39. 22)

DARDURAS, THE—The breeze from these mountains blew in the hermitage of Bharadvāja (II. 91. 24).

DAŚARATHA—His eldest son was Rāma (I 1 20). Intended to consecrate Rāma as the Crown Prince (I. 1 21) Exiled Rāma in pursuance of a previous promise (I 1 23) Went to see off Rāma followed by his subjects (I. 1 28) Died of grief (I 1 32-33). His deeds foreseen by Vālmīki (I 3. 3.) His grief over Rāma's exile and consequent death foreseen (I. 3 13). Resided in Ayodhā. महाराष्ट्रविवर्धन (I. 5. 9, 22). Ruled over Ayodhyā like Indra over Amarāvati, like Manu—the Defender of his subjects (I. 6 4-5) वेदवित्, सर्वसंग्रहः, दीर्घदर्शी, महातेजाः, पौर-जानपदप्रियः (I 6. 1). इक्ष्वाकूणाम् अतिरथः, यज्वा, धर्मपरः, वशी, महर्षि-कल्पः, राजर्षिः, त्रिषु लोकेषु विश्रुत (I 6 3) बलवान्, निहतामित्रः, मित्रवान्, विजितेन्द्रियः, धनैश्च अन्यैश्च सञ्चयैः शक्रवैश्रवणोपमः (I. 6 3) लोकस्य परिरक्षिता (I 6. 4) सत्याभिसन्धः, त्रिवर्गम् अनुतिष्ठन् (I 6 5; 27-28). अनघः (I. 7. 20) Watching the subjects through the spies, dutifully protecting them and cherishing them, abanodoning sin, he ruled over them (I. 7. 21) त्रिषु लोकेषु विश्रुतः, वदान्यः, सत्यसंगरः, पुरुषव्याघ्रः (I 7 22). Never met with an enemy who proved superior or equal to him, मित्रवान्, नतसामन्तः, प्रतापहृतकण्टकः. Ruled over the earth as Indra does over the heaven (I 7 23). Appeared splendid like the sun (I. 7. 24). धर्मज्ञः, महात्मा being without a son who could continue the line, thought of celebrating the Horse-Sacrifice (I. 8. 1-2) बुद्धिमान् taking counsel with his ministers, despatched Sumantra to bring his priests and preceptors (I. 8. 3-4). Having duly honoured them, communicated his desire to perform a Horse-Sacrifice for getting a son (I. 8. 7-9) Being pleased with the assurance given by the priests, directed his officers to make arrangements for the celebration of the Sacrifice (I. 8 13-19) Having dismissed the officers and priests, entered the inner apartments and asked the intimate ones among

the queens to get initiated for the Sacrifice (I. 8. 23.24). Heard from Sumantra that according to a prophecy of Sanatkumāra, Ṛṣyaśṛṅga would prescribe means for his begetting a son (I 9. 19) Enquired of Sumantra how Ṛṣyaśṛṅga was brought to the house of Romapāda (I. 9. 20). सुधार्मिकः, श्रीमान्, सत्यप्रतिश्रव (I. 11.2). Contracted friendship with the Rājā of the Angas (I 11 3). Paid a visit to King Romapāda and requested him to allow his son-in-law Ṛṣyaśṛṅga to perform a sacrifice for him, so that he (Daśaratha) might get a son (I. 11. 4-10) पुरुषशार्दूलः (I. 11 12) Acting on the suggestion of Sumantra (I 11 12) took the permission of Vasistha and went to the Angas accompanied by his harem and the court (I. 11. 13-15). Found Ṛṣyaśṛṅga seated beside Romapāda (I. 11. 15-16). Cordially received and formally introduced to Ṛṣyaśṛṅga by Romapāda (I. 11. 16-18). After making a stay of seven or eight days proposed that Śāntā and Ṛṣyaśṛṅga should pay a visit to his city on an important piece of business (I. 11. 18-20) Taking leave of Romapāda started for his own city accompanied by the queens (I 11 22-23) Sent words to the citizens to extend a public reception to Ṛṣyaśṛṅga (I. 11 24-25). Public arrival of Daśaratha at Ayodhyā (I 11. 26-28) इन्द्रकर्मा (I. 11. 28). Received Ṛṣyaśṛṅga in the inner apartments (I. 11. 29). After some time on the approach of the vernal season, thought of celebrating the sacrifice (I 12. 1). Formally requested Ṛṣyaśṛṅga to officiate as the High Priest (I. 12 2) Sent Sumantra to fetch Suya-jña, Vāmadeva, Jābāli, etc. (I. 12. 5-6) Having received them communicated his desire to celebrate the Horse-Sacrifice for getting sons (I. 12. 7-10) The priests having assured him that he would get four sons (I. 12 10-13) asked the courtiers to make the necessary arrangements

for holding the sacrificial session (I 12 14-19) Entered harem after dismissing the priests and the courtiers (I 12 21-22) Next spring approached Vasiṣṭha and entrusted him with the duty of making the preliminary arrangements (I 13 1-4) वीर्यवान् (I. 13. 1) राजसिंहः (I 13 24, 25) नरव्याघ्रः, राजसत्तमः (I 13 36) The arrangements being complete, proceeded to the sacrificial grounds at the request of Vasiṣṭha and R̥ṣyaśṛṅga (I 13 35-39) On arrival, was initiated with his wives (I 13 41) For the expiation of his sins, smelt the smoke of the marrow (वपा) of the sacrificial horse offered to the fire (I 14 37) पुरुषर्षभः, कुलवर्धनः (I 14 45). Bestowed landed properties on the officiating priests (I 14 42 45) श्रोमान्, इक्ष्वाकुनन्दनः, गतकिल्बिषः (I 14 46). At their express desire (I. 14 46-49) paid them in cash and kind in place of landed property (I 14. 50-52) Gave away much wealth in charity to the assembled Brāhmanas (I. 14. 53-55). द्विजवत्सल (I 14 55) Congratulated by the assembled Brāhmanas (14. 55-67). नृवीरः (I 14 57) At last asked R̥ṣyaśṛṅga to arrange for the continuance of the line (I 14. 58-59) Was highly gratified at the words of assurance uttered by the sage (I 14. 59-60) धर्मज्ञः, वदान्यः, महृषिसमतेजाः (I 15. 20) Viṣṇu having divided his own self into four parts, decided to take birth as the sons of—(I. 15. 31-32, 16 8) महाद्युतिः, पुत्रेप्सुः, अरिसूदनः (I 16 9). Respectfully received the Prājāpatya man who appeared at the end of the Sacrifice performed for getting a son (पुत्रेष्टिः) (I. 16 17) Respectfully received the cup containing milkrice from the hands of the Prājāpatya man (I. 16 21-23) Gave a half of the contents of the cup to Kausalyā, a quarter to Sumitrā and the remaining portion to Kaikeyī (I. 16. 26-29). Was much pleased to learn that his wives had conceived (I. 16 32) On the conclusion of the sacrifice returned to his capital with his wives, servants, etc. (I. 18. 1-2). महात्मा

(I 18 1) Entered the town preceded by the Brāhmanas (I 18 5) द्योमान् (I. 18 6). Having dismissed all, spent his time in the pleasant expectation of getting children (I 18 7) Four sons were born to him (I. 18 16). Munificently rewarded the Sūtas, Māgadhas, Bandis, etc., as well as the Brāhmanas (I 18. 20). Performed the naming ceremony on the twelfth day and also other allied ceremonies (I 18 21-24) Was extremely delighted in having such meritorious sons (I 18. 33-34) Thought of getting them married (I. 18 37-38). Formally received the great sage Viśvāmitra (I 18 39-44) After mutual greetings took their seats (I 18 45-49). In guarded language asked Viśvāmitra to state his business (I. 18 49-58). परमोदारः (I 18. 50). On hearing the proposal of Viśvāmitra (I. 19 2-19) was overwhelmed with grief (I 19. 20-22) राजसिंह, राजशाङ्गल, महावशप्रसूत, वसिष्ठव्यपदेशी (I 19 2) Politely rejected the proposal of the Ṛṣi, offering his own services in lieu of Rāma (I 20 1-15). Daśaratha's age was at that time 60,000 years (I. 20 10) When told who those Rāksasas were (I. 20 15-19) flatly refused to send Rāma alone, repeating his offer (I. 20 20-27). At last persuaded by Vasiṣṭha (I 21 5-21) yielded (I. 21. 22) साक्षाद्धर्म इवापरः, धृतिमान्, सुव्रतः, श्रीमान् (I. 21 6). त्रिषु लोकेषु विख्यातः, धर्मात्मा (I. 21 7) रघुवृषभः, प्रथितयशः (I. 21. 22) Sent for Rāma and Lakṣmaṇa and after performing the Svastyayana ceremony, quietly handed them over to Viśvāmitra (I 22.1-3) On hearing from the mouth of the ambassadors sent by the Janaka about the success achieved by Rāma in breaking the bow and the impending marriage of Rāma (I 68. 2-13) was beside himself with joy and consulted Vasiṣṭha, Vāmadeva, etc., regarding this proposal (I 68.14-17) देवसकाशः, वृद्धः (I. 68.2). The counsellors having approved of the match (I. 68. 17) announced his intention of starting for Mithilā the very next day

(I 68 17-18) On the following morning gave the necessary directions to Sumantra in connection with the progress (I. 69 1-5) Reached Videha on the fifth day, accompanied by his army and priests (I. 69 6-7) Warmly received by the Janaka (I 69. 7) In reply to the Janaka's proposal to celebrate the marriage on the day following (I 69 8-13) gave his consent वाक्यविदा श्रेष्ठ (I. 69 14-15). Spent the night in great joy with his sons (I. 69. 17-18) अमितप्रभः (I. 70 11) दुर्धर्षः (I 70. 12). Having been sent for by the Janaka (I 70 13-14) proceeded to the spot where he was waiting, accompanied by his sons and priests (I 70 14-15) Announced that the sage Vasistha would recite the genealogical table of his family (I 70.16-18) Son of Aja and father of Rāma and Lakṣmaṇa (I. 70 43) The Janaka having consented to bestow the two daughters of Kuśadhvaja in marriage on Bharata and Śatrughna (I 72 11-12) asked permission to retire to perform the Śrāddha ceremony. महायज्ञा (I. 72. 17-20) Performed the Śrāddha ceremony in accordance with the prescribed rites, and on the day following made gifts of numerous cows to Brāhmaṇas for the welfare of his sons (I 72. 21-25) Warmly received his brother-in-law, Prince Yudhājit of Kekaya (I. 73. 1-7). Next morning proceeded to the sacrificial area accompanied by the Ṛṣis तत्त्ववित् (I. 73 8) Retired after witnessing the marriage ceremony of his sons (I. 73. 40) Next morning taking leave of the Janaka, started for Ayodhyā accompanied by the sages and the Princes (I. 74 6-8) On the way enquired of Vasistha about the significance of the screaming birds and the perambulating deer (I 74 8-11) नरव्याघ्रः (I. 74 8) राजशाङ्गुल (I. 74. 10) Kept steady during the disturbance in nature produced by the approaching Paraśurāma (I 74 15) In sweet words tried to persuade Paraśurāma to refrain from fighting Rāma

who was a mere boy (I 75 5-9) On the departure of Paraśurāma, fondled and caressed his son and led his army to Ayodhyā (I. 77. 4-9). Warmly received by his subjects, entered the palace with the Princes where they were honoured by the members of the family (I 77 9-10) श्रीमान् (I 77. 9) Permitted Bharata to go to Kekaya with his maternal uncle (I 77 15-17). Taken care of by Rāma and Lakṣmaṇa देवसकाशः (I 77 20-21)

Thought continually about his absentee sons, Bharata and Śatrughna महातेजा (II 1 4) Loved equally all his four sons, but loved Rāma most tenderly on account of his various qualities (II 1 5-6) Finding him thus endowed with all good qualities, resolved to appoint him the Crown Prince (II. 1. 35-42) परतपः (II 1 35) चिरजीवी वृद्धः (II 1 36) Taking counsel with his ministers summoned all the princes (II 1, 42-46) पृथिवी-पतिः (II. 1. 46). In a hurry could not inform the Janaka or the Rājā of Kekaya (II 1 48) Appeared glorious like Indra when he sat surrounded by the princes and the people (II 1 51). वसुधाधिप (II. 2 1) Announced his intention to retire in favour of his son, Rāma, and asked for their approval (II 2 1-16) The assembly having received his proposal with loud acclamations, formally prayed to him to appoint Rāma as the Crown Prince (II. 2 17-22). Asked them to explain why they preferred Rāma (II. 2. 23-25). The assembly in reply having recounted the attainments and endowments of Rāma (II. 2. 26-54) readily granted its prayer (II 3. 1-2) and asked Vasiṣṭha, Vāmadeva, etc., to make the necessary preparations for holding the coronation ceremony that very month of Caitra (II 3 3-4). The assembly received this order with loud acclamation (II 3 5) Asked Vasiṣṭha to order his men to collect the articles necessary for the occasion (II. 3. 5-7). The

priests having informed him that the preliminary preparations were ready (II 3. 21) sent for Rāma through Sumantra (II 3 22-23) द्युतिमान् (II 3 22) Praised by the assembled princes (II 3. 24-26). राजर्षिः (II. 3 26) Fondly gazed at Rāma who was drawing near (II 3 27) Still he was never satisfied (II 3 30) Rāma having bowed down at his feet (II. 3. 33) received him affectionately and offered him a rich seat (II 3. 34-35). Was pleased to see his likeness in Rāma (II 3 37-38). Formally communicated his desire to appoint him the Crown prince and gave him a few pieces of advice (II. 3, 38-46). पुत्रवत्ता वरः (II 3 38) निश्चयज्ञ (II 4 1). Having consulted his ministers decided to celebrate the coronation ceremony on the day following (II 4. 1-2) Again sent Sumantra to fetch Rāma (II. 4. 3). On his arrival received him cordially, and communicated his desire to celebrate the coronation ceremony on the day following, for delay was dangerous as his own health was failing, directed Rāma to spend the night fasting and to sleep on a bed of straw along with his wife Sītā; he also thought that it was politic to appoint him the Crown Prince in the absence of Bharata Then permitted him to depart (II 4 11-28). Despatched Vasiṣṭha to initiate Rāma and his wife to the ceremony of fasting previous to the coronation ceremony (II 5 1-2). On the return of Vasiṣṭha, received him with due honour and enquired if his order had been carried out (II 5 23). With the approval of the priest, dismissed the courtiers and entered the harem (II. 5 25-26) Highly praised by the people for his decision to enthrone Rāma (II. 6. 20-24). महात्मा (II 6. 21) धर्मात्मा, अनघः (II 6. 24) On a former occasion his life had been saved by Kaikeyī, while he fought with the Asura Śambara as an ally of Indra Out of gratitude the king had promised to grant two boons to

Kaikeyī on that occasion (II 9 11-18). Entered Kaikeyī's apartments to communicate the happy news (II 10.9-11). वशी, महायशा (II 10 11). Not finding Kaikeyī in the bed-room, enquired of the wardress about her कामबल-सयुक्तः, रत्यर्थी (II 10 9-19) Found her in the wrath-room lying on the bare ground (II 10 21-24) जगतीपतिः (II 10. 23) अपापः (II. 10 24) कामी (II. 10 27) Fondly enquired if Kaikeyī had been insulted or outdone by any body, if she had been taken ill, what impossibilities he had to translate into action in order to satisfy her; offered to appease her wrath with the gifts imported from the distant dependencies; finally exhorted her to get up and communicate to him the cause of her displeasure (II 10. 27-39) मन्मथशरै विद्ध, कामवेगवशानुगः, पृथिवीपालः (II 11. 1). At the suggestion of Kaikeyī (II 11. 1-3) most solemnly promised by the name of Rāma dearer to him than life itself, to carry out her bidding (II 11 4-10) सत्यसधः, महा-तेजा, धर्मज्ञः, सत्यवाक्, शुचिः (II 11 16). महेश्वासः, वरद, काममोहितः (II. 11 17) Completely overpowered by her, the king proceeded towards his own destruction (II 11 22). Stunned for a moment by Kaikeyī's proposal of banishing Rāma (II. 11 23-29) he felt giddy then fell senseless on the bare ground exclaiming "Fie ! Fie !" (II.12 1-6) Soon after coming to his senses began to scold her, then humbly prayed to her to withdraw her demands, as separation from Rāma meant death to him, and Rāma too, thought he, by his character and attainments, never merited that treatment (II 12 6-36) But Kaikeyī remaining firm, Daśaratha kept his eyes steadfastly fixed on her face, then exclaiming "Oh Rāma !" he again fell senseless on the ground (II. 12. 51-54). At last he began to rave like a mad person whose mind had become utterly deranged (II. 12 55). In his ravings he mixed promiscuously reproach, pity, appeal, all conceivable and inconceivable

qualities of her victim, promises and threats, and at last felt senseless at her feet (II 12. 56-112). In the bitterness of his heart censured Kaikeyī and lamented for Rāma (II. 13. 5-14). Convulsively prayed to the night to expire soon, as morning could separate him from Kaikeyī (II. 13. 16-19). राजधर्मवित् (II. 13.20). Then with folded hands prayed to Kaikeyī to withdraw her demands to save the situation (II. 13 20-23). But finding her unyielding, again fainted (II 13.24-25) Early next morning forbade the musicians to recite his praises राजसत्तमः (II. 13. 26). Finding himself completely cornered, disowned Kaikeyī and her son and directed them not to perform the Tarpaṇa ceremony after his death (II 14. 14-18). At last gave in and desired to see Rāma (II. 14. 23-24). Next morning when Sumantra came in at the desire of Vasiṣṭha to take the king to the court to witness the coronation ceremony, stopped him saying that his words cut at his vitals (II. 14.56-57) Could not speak anything for grief (II. 14. 58-59) Finding Sumantra hesitating to carry out the orders of Kaikeyī (II 14. 59-62) asked him to fetch Rāma (II. 14. 63). धर्मिकः (II. 14 57) Asked Sumantra to fetch Rāma without delay as had already been told by Kaikeyī (II. 15 25 26) Rāma found him seated with Kaikeyī, crest-fallen and dejected (II. 18 1). When Rāma fell at his feet (II 18.2) exclaimed "Rāma!" only and could not speak out anything more (II. 18. 3). His frightful appearance terrified Rāma (II. 18 4). Rāma found him ploughed with grief, his senses in disorder, his heart uneasy like the heaving ocean, like the sun overpowered by the Rāhu, like a lying Ṛṣi (II 18 5-6). Kaikeyī's rude words pained the heart of the King. महानुभावः (II 18. 41). दुर्धर्ष, अरिन्दम. (II 19 3) At the words of Kaikeyī (II.19.12-16) dropped down senseless on the bedstead exclaiming "Alas ! Alas !!" (II. 19.17). Lifted up by

Rāma (II. 19 18). At the parting words of Rāma (II 19 19-26) wept aloud for grief (II 19. 27). Saluted by Rāma (II. 19 28). The loud wail raised by the other inmates of the palace on account of the impending banishment of Rāma made Daśaratha sink on his bed (II. 20 7) सत्यप्रतिज्ञ (II 20. 24) सत्यः, सत्याभिसंधः, नित्य सत्य-पराक्रमः, परलोकभयाद्भीतः, निर्भयः (II. 22 9) धर्मभृता श्रेष्ठः (II 24 31) Condemned by the populace for banishing Rāma (II 33. 10-11) Sumantra on entering the royal chamber found the Lord of the World sighing heavily, like the sun overpowered by the Rāhu, like fire covered with ashes, like a tank drained of its water (II 34 2-3). सत्यवाक्यः, धर्मात्मा, गाम्भीर्यात्सागरोपमः, आकाश इव निष्पङ्क्तः, नरेन्द्रः (II 34 9) Through Sumantra sent for all his wives and dependents, so that surrounded by them all, he might have a look at Rāma (II. 34 10) On their arrival summoned Rāma (II. 34. 14) Finding Rāma advancing towards him with folded hands, ran to receive him, but dropped down senseless on the way (II. 34. 16-17). Nursed by Rāma Lakṣmaṇa and Sītā (II. 34. 18-20). In reply to Rāma's parting words (II. 34 21-24) offered the throne to Rāma (II. 34 25-26) In reply to Rāma's words (II. 34. 27-29) requested him to stay with him for the night, reproached himself for having been guided by a scheming woman, and praised Rāma's towering sense of duty (II. 34 30-38). Having embraced Rāma again fell down unconscious (II 34. 60). महोदधे इव अजय्यः, अचलः इव दुष्प्रकम्प्यः, महोदधि इव अक्षोभ्यः. (II. 35 7). वरदः (II 35 8) देवराजसमप्रभः (II. 35 30) अनघः, राजीव-लोचनः (II 35. 31). महेश्वासः (II. 35. 35). Addressing Sumantra proposed to send an army, objects of diversion, forest guides, provisions, etc., with Rāma, while Bharata ruled over Ayodhyā (II. 36. 1-9). When Kaikeyī objected to this proposal (II. 36. 10-12), he scolded her (II. 36. 13-14) When Kaikeyī proposed that Rāma should retire, empty-handed like Asamañja (II. 36 15-16) Daśaratha

exclaimed "Shame ! Shame !!" (II. 36 16-17). Indicated his desire to follow Rāma into exile so that Kaikeyī might enjoy undisturbed with Bharata (II 36.31 33) Approved of Vasiṣṭha's suggestion (II 37. 21-36) and severely scolded Kaikeyī for condemning Sītā to follow Rāma into exile, clad in barks (II 38. 2-11) Seeing Rāma with his wife clad in barks, the King lay in a state of torpor, then having regained his consciousness, began to lament bitterly, said that he was being punished by Kaikeyī in that way as the result of his past sins (II 39 1-7) Then repeating the name of Rāma once only, he again became unconscious (II 39. 8) Then in a moment returning to his senses, directed Sumantra to drive Rāma in a richly decorated car outside human habitations (II 39 9-11) Instructed the treasurer to supply Sītā with costly raiments and ornaments sufficient to last for 14 years (II. 39. 14-15). देशकालज्ञः, सर्वतः शुचि (II. 39. 14). Saluted by Rāma, Lakṣmaṇa and Sītā, while Rāma requested for his formal permission (II 40. 1-2) Left the palace on foot, surrounded by his womenfolk to see off Rāma (II. 40 28) Finding the people sorrowing for the sake of Rāma, fainted (II. 40 35) Commanded Sumantra to stop (II 40 46). Sat down with his wives fatigued and spent up, when told that one whose return home was to be expected, must not be followed far off (II. 40. 50-51). सर्वगुणोपपन्नः, प्रस्विन्नगात्रः, प्रविषण्णरूपः, कृपणः (II. 40. 51) The loud wail of the women of the harem completely upset him (II 41 8). Kept staring as long as the cloud of dust floated on the space and Rāma did not pass out of sight इक्ष्वाकुवरः (II 42 1). When both had vanished out of sight, fell down unconscious (II. 42. 3). Nursed by Kausalyā and Kaikeyī (II. 42, 4) नयेन च धमेण विनयेन च सम्पन्नः (II 42. 5). Asked Kaikeyī to leave him alone, as he was determined to disown her and hers (II.

42. 5-9) Helped by Kausalyā to rise from the dust (II 42. 10). Followed Kausalyā lamenting and lost his colour on seeing the marks of the passing chariot (II 42. 11-21). On reaching the palace, directed the guides to conduct him to Kausalyā's apartments (II 42 22-28) Disconsolate even on the bed, continued lamenting (II. 42 29 34). वीर्यवान् (II. 42. 31) Remembered by Rāma in exile (II. 46 5-6). His death foreseen by the ladies of Ayodhyā (II 48. 26). Abused by the villagers (II 49. 4-7) Remembered by Laksmana (II. 51. 11-12, 17-25) महात्मा, सुव्रत (II 51 24). शोकोपहतचेताः, जगतीपतिः, कामभारावसन्नः (II. 52. 23) Rāma sent a message to him through Sumantra (II. 52. 27-29, 32). अदृष्टदुःखः, वृद्ध, आर्यः, जितेन्द्रियः (II. 52-27) His miserable condition pitied by Rāma (II. 53 6-10, 13) Swooned on hearing Rāma's farewell message from the lips of Sumantra (II. 57. 24-26). दीनः, आतुरः, पुत्रशोक-परिह्वितः (II 57. 24) Helped by Sumitrā and Kausalyā to rise (II. 57. 28). On regaining consciousness, sent for Sumantra to hear the message of Rāma (II. 58. 1) On the arrival of Sumantra, in a plaintive note asked him to give a full report of the speeches and doings of Rāma (II 58 4-12) राममेवानुशोचन्, शोकदुःखसमन्वितः, वृद्धः, परम-सन्तप्त, नवग्रहः इव द्विपः, विनिश्चयन् ध्यायन् अस्वस्थः इव कुञ्जरः (II. 58. 3) On hearing Sumantra's report (II. 58 13-59, 16) gave vent to his innermost feelings, wailed aloud then swooned (II 59. 17-32). सानुक्रोशः, वदान्यः, प्रियवादी (II 61 2). On listening to the words of reproach uttered by Kausalyā (II 61 1-26) fainted exclaiming "Ah Rāma !" and remembered the sin he had committed long, long ago (II. 61. 27) Being grieved at the reproaches of Kausalyā, thought that he was being consumed by two fires—viz, separation from Rāma and the remembrance of the old sin (II. 62. 1-5). परंतपः (II. 62. 2). Under circumstances of extreme grief, with folded arms prayed to Kausalyā not to strike a dead man (II. 62. 6-9). Being conso-

led by the queen (II. 62. 10-18), fell asleep with the approach of the night (II. 52. 19-20) Awoke after a short interval and repenting for the dark deed committed in his youth before marriage, on the sixth night of Rāma's banishment recited to Kausalyā the old, old tale (II 63 1-5) Confessed how by mistake he had killed a young sage while the latter was filling his pot of water at the bank of the Sarayū one dark night (II. 63. 10-53) Then, in accordance with the instructions left by the dying boy, how he approached his blind, old parents and confessed his crime, how on account of the loss of the only support of their old age, they too, entered the fire, cursing him (II. 64 2-60). After narrating this story, lamented bitterly for Rāma. Gradually the light of his eyes failed, and his limbs dropped down motionless. He was dead. (II. 64 61-78), दोनः, आतुरः, भृशदुःखपीडितः, उदारदर्शनः (II. 64. 78). His death mourned by Kausalyā (II. 66. 1-12); by the women of the harem (II 66 16-23), by the citizens of Ayodhyā (II 66 24-25). The princes being absent, his corpse was preserved by being dipped into oil by the officers (II 66 14-15, 27). अचिन्त्यदर्शनः (II. 66 27). Seen by Bharata in a dream (II 69. 7-21). His welfare enquired into by Bharata of the messenger (II. 70. 7). His frequent visits to Kaikeyī's apartments referred to by Bharata, who made anxious enquiries about him of her (II. 72. 12-13) She communicated to him the news of his death. महात्मा, तेजस्वी, यायजूकः (II 72. 15). Bharata mourned his death (II. 72. 16-21; 26-35). नित्यं प्रियहिते रतः (II 72. 28). कीर्तिमान् (II 72 30) अक्लिष्टकर्मा (II. 72 31) धर्मवित्, धर्मशीलः, महाभागः, दृढव्रतः, सत्यविक्रमः (II 72. 34). At the desire of Bharata, Kaikeyī repeated his swan song (II. 72. 35-37) मतिमतां वरः (II 72. 36). The circumstances that brought about his death narrated by Kaikeyī (II. 72. 47-54). महायशः (II. 72. 51). Kaikeyī

scolded by Bharata for having caused the death of Daśaratha (II. 73 1-7). सत्यसन्धः, महायशा (II. 73 6) धर्मवत्सलः (II 73 7) धर्मात्मा (II 73 15). भृशधार्मिकः (II 74 3) His cremation (II 76 3-23) Called गुरुतरः गुरुः by the officers (II. 79 2) Rāma enquired about his welfare of Bharata सत्यसगरः, राजसूयाश्वमेधानाम् आहर्ता, धर्मनिश्चितः (II 100 8) Bharata breaks the news of his death to Rāma (II 102 5-6) धीमान्, यायजूकः, सत्ता मतः (II 102 5) Rāma mourned his death (II 103. 8-13) Married Kaikeyī on condition of leaving the throne to her son (II 107 3) Attained heaven because he had fulfilled the word given to Kaikeyī (II 112 6)

The permission given to Viśvāmitra to take away Rāma to help him in the celebration of a sacrifice recalled by Mārīca (III 38, 4-11) His part in bringing about the exile of Rāma, etc., narrated by Sītā to Rāvaṇa (III. 47 5-16). सत्यसन्धः. नृपोत्तमः (III 47. 8). धर्मसेतुः इव अचलः, सत्यसन्धः (III. 56. 2)

द्युतिमान्, धर्मवत्सलः, चातुर्वर्ण्यं स्वधर्मेण नित्यमेवाभिपालयन् (IV. 4. 6) न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कञ्चन । स तु सर्वेषु भूतेषु पितामह इवापरः (IV 4. 7) अग्निष्टोमादिभिर्वज्रैः इष्टवान् आप्तदक्षिणैः (IV 4. 8) राजसूयाश्वमेधैश्च वल्लिर्येनाभितर्पितः, दक्षिणाश्च तथोत्सृष्टा गावः शतसहस्रशः, तपसा सत्यवाक्येन वसुधा येन पालिता (IV. 5 4-5).

विक्रान्तः, आर्यशीलः, सयुगेषु अनिवर्तिन् (V 16. 17) रथकुञ्जर-वाजिमान्, पुण्यशीलः, महाकीर्तिः, इक्ष्वाकूणा महायशाः (V 31. 2). अहिंसारतिः, अक्षुद्रः, घृणी, सत्यपराक्रमः, लक्ष्मीवान्, लक्ष्मीवर्धनः (V 31 3). पार्थिवव्यञ्जनैः युक्तः, पृथुश्रीः, पार्थिववर्षभः, पृथिव्या चतुरन्ताया विश्रुतः, सुखदः, सुखी (V. 31. 4). पितेव लोकस्य बन्धुः, सुरेश्वरसमद्युति (V. 51 4).

On the conclusion of the fire-ordeal of Sītā appeared in a car before Rāma and Lakṣmana and was pointed out by Śiva (VI 119. 7 8) महायशाः (VI. 119 7). श्रीमान्

(VI. 119. 8). स्वया लक्ष्म्या दीप्यमानः, विरजः अम्बरधारी (VI. 119. 10) विमानस्थः (VI. 119. 11). On being saluted by his sons (VI 119. 9) praised Rāma highly and asked him to return home and occupy the throne (VI 119. 10-23). Pardoned Kaikeyī at the request of Rāma (VI 119. 24-25), embraced Laksmāna and advised him to remain faithful to Rāma (VI 119. 26-31), advised Sītā to remain faithful to Rāma (VI. 119. 32-37)

On hearing the miserable life-story of Rāma from the lips of Durvāsā (VII 50. 10-14) asked Sumantra not to disclose the matter (VII 50. 15) One day went to the hermitage of Vasistha, where he found Durvāsā sitting beside him Bowed down to the Ṛṣis respectfully, in return was formally received by them and was offered a seat near them (VII 51. 3-5). In the course of conversation asked Durvāsā to narrate the future history of his family (VII. 51 7-9). Returned to the capital after hearing Durvāsā's prediction (VII 51. 24).

DAŚĀRṆA—A cluster of towns in the South (नगराणि). Sugrīva asked Angada to go there in search of Sītā (IV. 41. 9).

DĀKṢIṆĀTYA, THE—All the kings of-invited to attend the celebration of the Aśvamedha (I 13 28). Daśaratha offers the produce of the Dakṣiṇāpathāh, etc , to appease the wrath of Kaikeyī (11. 10 37-38).

DĀNAVAS, THE—Followed the course of the Gangā (1. 43. 31). Did not accept the Apsarā that was churned out of the ocean (I 45. 35) Lived in the hermitage of Vasistha (I. 51 24). Rāvana was not to meet his death at their hands (III 32 18) अमृताशिन (III. 35 17). Lived on the Śīśira hills (IV. 40 31) Showered flowers on Hanūmān while he was crossing

the seas (V 1. 81) Haunted the seas (V. 1. 202) After a year's war vanquished by Rāvana (VI 7 10). Defeated by Kumbhakarna (VI 61. 10). Waited on Brahman for remedial measures (VI 61. 18) Assembled to witness the struggle between Rāma and Makarākṣa (VI. 79. 25) Went into raptures when Indrajit was killed (VI. 90 87). Sighed a sigh of relief (VI. 90. 88). Became greatly concerned when Rāvaṇa overpowered Rāma (VI 102. 30) Came to witness the struggle between Rāma and Rāvaṇa (VI. 102 43). Became restless when Rāma fought with Rāvana (VI 107. 46) Spent the whole night in witnessing the combat (VI 107. 65) Returned home engaged in pleasant conversation (VI 112. 1-4) Saw Sītā entering the fire (VI. 116 33). Visited the Vindhya along with their mates (VII. 31. 16) Wondered on seeing Hanūmān flying at the sun (VII. 35 25). महाकायाः, gave expression to their feelings on the disappearance of Sītā (VII. 97 24-25). Expressed their joy on the return of Viṣṇu (VII. 110. 14).

DITI—The mother of the Daityas (I. 45. 15) Her sons did not accept the Vāruṇī, churned out of the ocean (I. 45 37). Her sons fought with those of Aditi for the possession of the Amṛta (I 45. 40). In the course of the struggle, her sons were destroyed (I 45. 44) Grieved at this, approached her husband Kaśyapa and prayed for a son who could kill Indra (I 46. 1-3). Promised such a child if she could keep clean for a thousand years (I. 46 4-6). Practised severe austerities at Kuśaplava (I. 46. 8) During that period Indra waited on her, supplied her wants and tended her (I. 46 9-11). When only ten years were left she told Indra that after ten years she would give birth to a child who would conquer the three worlds, still she would prevail on him to

share the kingdom with him (Indra) (I.46. 12-15) One day at noon she fell asleep in a wrong position (I. 46 16) Taking advantage of this, Indra entered her womb and cut the foetus into seven pieces with his thunder-bolt. Meanwhile she awoke and cried out, "Dont you kill !" At this Indra came out and begged her pardon (I 46 17-23). Begged of Indra that the seven parts into which the foetus had been divided, might take birth as the lords of the seven Marut-regions and be called the Mārutas (I. 47. 1-7). Her prayer granted (I 47. 8-9) Wife of Kaśyapa and daughter of Dakṣa (III. 14. 10-11). Mother of the Daityas (III 14. 15, VII. 11. 16)

DILĪPA—Son of Amśumān. महान् (I 42 2, 70. 38) Before retiring from the world his father made him the king (I 42. 3). महातेजा on learning the manner in which his grandfathers died was stricken with grief, but could not arrive at any conclusion (I. 42. 5). Still constantly thought of the ways and means of bringing about their salvation by bringing down the Gangā to the earth (I 42. 6). Had a son, Bhagiratha by name. धमेण विदितात्मा (I. 42. 7). Celebrated numerous sacrifices and reigned for 30,000 years (I. 42 8) Died of a disease without having done any thing towards obtaining salvation for his grandfathers (I. 42. 9). नरर्षभः went to Indra's world as the result of his Karman (I 42. 10) अतितेजाः failed to bring the Gangā on the earth (I. 42 11). The blind old Ṛṣi proved that his only son who had been killed by Daśaratha, might attain the heaven where Dilīpa dwelt (II. 64. 42).

DIRGHĀYU—A sacrificial priest to Daśaratha (I. 7. 5).

DUNDUBHI (1)—An Asura killed by Vālin. Sugrīva shewed Rāma his corpse which the latter kicked

off with the big toe (I. 1.64-65). Father of Māyāvin (IV 9 4). Being excessively proud of his strength challenged the lords of the Samudras and the Himālayas to fight with him. Then at the suggestion of the latter approached Vālin in the form of a buffalo when he was killed and his carcass flung away near the hermitage of Ṛsi Matanga (IV. 11. 7-47) कैलासशिखरप्रभः, वीर्यवान्, endowed with the strength of a thousand elephants (IV 11 7) वीर्योत्सेकदुष्टात्मा, वरदानेन मोहित, महाकायः (IV. 11. 8) His duel with Vālin recalled by Sugrīva (IV 46. 3-8).

DUNDUBHI (ii)—Son of Maya and Hemā, and brother of Māyāvin and Mandodarī (VII. 12. 13)

DURJAYA—A general of Khara who went to fight with Rāma (III 23. 32) महाबलः, बलाध्यक्षः. Attacked Rāma with his bow at the command of Khara (III. 26. 27-28)

DURDHARA(i)—A Rākṣasa Chief. Hanūmān found him waiting near Rāvana's throne मन्त्रतत्त्वज्ञः. (V. 49. 11)

DURDHARA (ii)—A Vāṇara Chief Son of Vasu. Pointed out to Rāvaṇa by Śārdūla (VI. 30. 33).

DURDHARSA—A general of Rāvaṇa who attacked Hanūmān at the desire of his master (V. 46. 1-17). वीरः, नयविशारदः (V. 46. 3). In Rāvana's court stood ready with his arms to kill Rāma, etc (VI. 9. 2). At the desire of Rāvaṇa took his seat on a car (VI. 95. 39).

DURMUKHA (i)—A Vānara Chief who in response to Sugrīva's call joined him with 2 crores of Vānaras बली (IV. 39. 33-34). Beat to death the Rākṣasa Chief Samunnata (VI 58 21).

DURMUKHA (ii)—A Rākṣasa Chief who vowed to kill all Vānaras to avenge Hanūman's mischief-making (VI. 8. 6-8). In Rāvaṇa's court stood ready with his arms to kill Rāma, etc. (VI. 9. 3). Son of Mālyavān and

Sundarī (VII. 5. 34-35). Accompanied Sumālin to the battle-field to fight against the Devas (VII 27. 30)

DURMUKHĪ—A Rākṣasī guard of Sitā who persuaded her to accept Rāvaṇa's suit (V 23 16-19)

DURVĀSĀ—At the request of Daśaratha fore-told the miserable life-story of Rāma (VII. 50 10-14) Son of Atri महामुनिः spent a year at the hermitage of Vasistha (VII 51 2) Saluted by Daśaratha, received him in due form and offered him a seat (VII 51. 5). In response to Daśaratha's prayer (VII 51. 7-9) began to narrate the preceding events and ended by foretelling the life of Rāma (VII. 51. 10-23). सुमहातेजाः (VII. 51. 23). Consulted by Budha with regard to Ila (VII 90. 5) महातपा. witnessed the oath-taking ceremony of Sitā at Rāma's court (VII 96. 2) भगवान्, ऋषिसत्तमः (VII 105. 1-2). Wanted to see Rāma while he was closeted with Kāla (VII. 105. 1-2) Being intercepted by Lakṣmana (VII. 105. 3-4) angrily threatened to pronounce a curse on the whole family if he did not announce him to Rāma at once (VII. 105 5-7) महात्मा ज्वलन्निव तेजसा (VII. 105 11). In reply to Rāma's greetings (VII 105 10-11) expressed his intention to take his food that day at his place, as he would break his fast after a thousand years (VII. 105 12-13) Departed after taking his food (VII. 105.15)

DUSYANTA—A powerful king who admitted the supremacy of Rāvaṇa (VII. 19. 5)

DŪṢANA—A Rākṣasa of Janasthāna killed by Rāma (I 1 47) Brother of Sūrpaṇakhā. प्रख्यातवीर्यः (III. 17. 22). The general of Khara's army (III. 22. 7) Asked by Khara to assemble his army and to take out his car (III. 22 8-11) Informed Khara when the car was ready (III 22 12) Ordered the army to march on (III. 22. 16).

When Rāma successfully resisted the first offensive of the Rāksasas under Khara, re-assembled the fleeing men and led the attack (III. 25 30-32) महाबाहुः (III 26 1) Directed the third offensive at the head of 5,000 veterans (III. 26 1-2) Baffled Rāma's arrows. सेनपतिः, शत्रुदुषणः (III 26. 6-7) His great bow lopped off, his horses and charioteer killed (III. 26 7-9) Being deprived of his car made a rush at Rāma with an iron club (परिधः) (III 26 9-12) क्रूरकर्मा निशाचरः (III 26 12) His arms lopped off by Rāma when he fell dead महाकायः (III 26 13-15) Appointed by Rāvaṇa to act as general to Khara (VII 24 39). Accompanied Sumālin to fight against the Devas (VII. 27 30)

DR̥DHANETRA—A son of Viśvāmītra, born while he was practising austerities सत्यधर्मपरायणः (I. 57 3-4). Employed by Viśvāmītra to make arrangements for holding a sacrifice in favour of King Trisāṅku (I 59.6). Cursed by the father for refusing to offer himself as a victim in place of Śunahśepa (I 62 8-18).

DEVAS, THE—Invoked during the Aśvamedha Sacrifice of Daśaratha (I 14. 8) Offered oblations (I 14. 9). Assembled at the Putreṣṭi Sacrifice of Daśaratha (I. 15 4) Complained to Brahman against Rāvaṇa (I. 15 6-11). Rāvaṇa granted a boon by Brahman that he was not to meet his death at the hands of the Devas (I 15. 13) Requested Viṣṇu to kill Rāvaṇa by taking birth as the son of Daśaratha (I 15 19-26) Their request having been granted (I 15 26-32) they praised him (I 15 32) At the desire of Viṣṇu (I. 16. 1-2) related the previous history of Rāvaṇa and requested Him to kill him by assuming the form of a human being (I. 16. 3-7) Asked by Brahman to produce sons, powerful and gifted like themselves, on Apsarās and Kinnarīs, etc., of the

shape of the Vānaras (I 17 2-6) Produced sons in accordance with the instructions given (I. 17 8). On the conclusion of Daśaratha's Aśvamedha Sacrifice returned to their abodes (I 18 1) Beat the drums and showered flowers on the birth of Rāma, etc (I. 18 17). Pleased at the destruction of Tātakā at the hands of Rāma, congratulated Viśvāmītra and requested him to pass on the weapons of Kṛṣāśva to Rāma as a mark of favour (I. 26 26 32) Vanquished by Bali (I. 29. 5) Approached Viṣṇu with a request to relieve them by assuming the form of Vāmana (a dwarf) (I 29 6-9) Failed to bend Janaka's bow (I 31. 9) For the good of the three worlds begged for the Gangā of the Himavān (I 35 16). Their request having been granted (I. 35.17) withdrew accompanied by the Gangā (I 35 18) Approached Mahādeva who was then sporting with Umā and requested him to absorb the energy in his own person for the good of the three worlds (I. 36. 7-11) In reply to Mahādeva's query as to who was to hold His displaced energy, they named the earth (धरा) (I. 36. 14-15) Asked Agni to enter into the dislodged semen of Mahādeva accompanied by the Sun and the Wind (I. 36 17) Worshipped Śiva and Umā (I. 36. 19). Cursed by Umā that they would have no children (I. 36. 21-22) Approached Brahman in quest of a Commander-in-chief headed by Indra and Agni (I 37 1-4). Brahman having given them assurance (I 37. 5-8) retired (I.37.9) Went to the Kailāsa hills and deputed Agni to hatch a son by depositing Śiva's semen in the Gangā (I 37 10-11) Named the new-born babe Kārtikeya and foretold his future greatness (I. 37 25). But because he was born of the displaced semen, the Devas also called him Skanda (I. 37 27). Elected him the Commander-in-chief (I. 37 30). Approached Brahman to complain of the conduct of Sagara's sons (I 39 23-26). Brahman having given them

the assurance about the destruction of Sagara's sons (I. 40 2-4) the 33 gods withdrew joyfully (I 40 5) Accompanied Brahman to grant boons to Bhagīratha (I 42 15). Withdrew after doing so (I 42 25). Watched the descent of the Gangā (I. 43. 20). Followed the course of the Gangā (I 43 31). Persuaded Jahnu to release her (I 43 36) Sons of Aditi महाभागाः, वीर्यवन्त, सुधार्मिकाः (I 45. 15) महात्मान्. thought of finding out a sovereign remedy against decay and death So resolved on getting the nectar (रसम्) by churning the Kṣīroda Sea विपश्चित (I 45 16-17) A thousand years of churning produced the poison potent enough to burn them down (I 45 19-20) Took refuge with Mahādeva crying "Save us" ¹ (I 45 21) Went on churning even when the Mandāra ran into the Pātāla regions (I. 45 27) Appeased Viṣṇu who resuming the shape of a tortoise placed the hill on the back (I 45 28-30). Did not accept the Apsarās (I 45 35). Accepted the daughter of Varuṇa, hence called सुराः (I. 45. 38) Fought with the sons of Diti for the sake of the nectar (I 45 40). Destroyed them (I 45. 44). Requested by Indra to restore his testicles (I. 49. 4). Approached the Pitrs and suggested that they should substitute a ram's testicles for the lost ones of Indra (I. 49. 5-6). Honoured Ahalyā on the expiation of her sin (I 49. 20). Lived in the hermitage of Vasiṣṭha (I. 51 23). Became panic-stricken when Viśvāmitra got ready to discharge the Brāhma weapon at Vasiṣṭha (I 56. 14-15). Did not attend the call of Viśvāmitra to accept their shares of the sacrifice performed on behalf of Triśanku (I. 60 11) Ejected Triśanku from heaven (I. 60.17-18). Approached Viśvāmitra and effected a compromise with regard to Triśanku (I. 60. 24-33). Requested Brahman to confer on Viśvāmitra the title of Mahārṣi (I 63 16-17). Severe penances of Viśvāmitra frightened them (I 63. 25). On

seeing that the pillar of smoke that issued from the head of Viśvāmītra, would engulf the universe, prayed to Brahman to grant his desire even at the cost of the kingdom of heaven (I. 65 8-18) Threatened by Mahādeva with destruction for having neglected to offer him a share in Dakṣa's sacrifice, pleased him with prayers and received from him the great bow in return, which they deposited with Devarāta (I. 66. 9-13). Pleased with the austerities of the Janaka, supplied him with an army wherewith to drive away the rejected suitors who had invested Mithilā (I 66. 23-24) Curious to know who was the more powerful—Śiva or Viṣṇu (I 75 14-15) Came to regard Viṣṇu to be the more powerful on the conclusion of the fight (I. 75 20) Assembled to witness the duel between Rāma and Rāma of the Axe (Paraśurāma) (I. 76. 6).

Called on by Kaikeyī to witness the oath taken by Daśaratha (II 11. 13-16). Their protection invoked by Kausalyā during Rāma's exile (II 25. 16). Their help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II 91. 16) Sang in the hermitage of Bharadvāja (II 91. 26).

Agitated at the extreme forms of austerities practised by the sage Māṇḍakarni, sent five Apsarās to create mischief (III 11. 13-15) Prayed to Agastya to eat up the Brāhmaṇa-killing Asura Vātāpi (III 11 61). Infested the hermitage of Agastya (III. 11 89-91). Prayed for the success of Rāma in the fight against Khara (III. 23. 27-29). Came to witness the fight in which one man fought against 14,000 Rāksasas (III. 24. 19.23) Waited out of curiosity in their cars (III. 24. 24). Praised Rāma for having unseated Khara from his car (III 28 33) Praised Rāma profusely and indicated their joy at the fall of

Khara (III 30 29-33) Could not defeat Rāvana in battle (III 32 6) Rāvana was not to die at their hands (III 32 18-19) अमृताशिनः (III. 35 7)

Lived on the Śīsira hills (IV. 40. 31) Haunted the Sudarśana Lake for the sake of deriving pleasure (IV 40. 46). Retired to the Merus to offer the evening prayers (IV 42 41). Infested the Somāśrama (IV. 43 14) Appeased the warth of Vāyu when he held up the air in anger, for Indra had struck Hanūmān with the thunder-bolt (IV. 66. 26).

Showered flowers on Hanūmān while he was crossing the sea (V. 1 81), sang in his praise (V 1 83) Were afraid of the flying hills, lest they should crush them (V 1 116) Praised Hanūmān while he declined the offer of the Maināka hills (V. 1 129). Were pleased with the Maināka for his proffered hospitality (V. 1. 130). To test the courage and skill of Hanūmān approached Surasā and requested her to create obstructions (V 1. 137-140) Were agreeably surprised to find Aksa killed by Hanūmān (V. 47 37) Praised Hanūmān and were pleased with his achievements in Lankā (V 54 45-46). Were surprised to find Lankā destroyed by Hanūmān (V 54. 50)

Hastened to see the bridge when ready (VI.22.71). Paid compliments to Rāma when he crossed the sea with the army (VI. 22. 84-85) Praised Angada when he beat Indrajit (VI 44. 29). Congratulated Hanūmān on the death of Akampana (VI 56 39) Went into raptures when Hanūmān slapped Rāvaṇa (VI 59 62). Went into raptures when Hanūmān struck down Rāvaṇa (VI 59 116) Defeated by Kumbhakarṇa (VI 61 10) Waited on Brahman for remedial measures (VI 61 18). Went into raptures when Rāma killed Kumbhakarṇa (VI. 67. 171-172). Came to witness the struggle between Atikāya and

Laksmāna (VI. 71.65). Assembled to witness the struggle between Rāma and Makarāksa (VI.79.25) Became nervous when Makarāksa hurled his pike (शूल) at Rāma (VI.79. 33). Went into raptures when Rāma killed him (VI 79.41). Protected Laksmāna while he fought with Indrajit (VI 90. 63). Beat drums when Indrajit was killed (VI. 90. 85). Went into raptures and sighed a sigh of relief (VI. 90. 87-88) Praised the valour of Rāma (VI 93. 35,38). Being oppressed by the Rākṣasas prayed to Brahman for deliverance (VI 94 31) Then they approached Mahādeva (VI. 94. 34) Looked admiringly at Sugrīva on the death of Mahodara (VI 97. 38) Viewed the battle to be unequal when Rāvaṇa comfortably seated on a chariot fought with Rāma on foot (VI 102 5). Became greatly concerned when Rāvaṇa over-powered Rāma (VI. 102 30) Came to witness the final struggle between Rāma and Rāvaṇa (VI. 102. 43, 106 19) Encouraged Rāma (VI 102 46). Prayed for the safety of the cows and the Brāhmaṇas when Rāma fought with Rāvaṇa (VI 107 48-49). Spent the whole night in witnessing the combat (VI. 107 65). Went into raptures on the death of Rāvaṇa (VI 108 30) Returned home conversing on topical matters (VI 112. 1-4) Saw Sītā entering the fire (VI 116 31 33) Advising Rāma to return home after dismissing the Vānaras, retired (VI 120 18-22) Greeted Rāma in suitable terms during his coronation ceremony (VI. 128 30). Went into raptures on that occasion (VI. 128 71).

Accompanied Brahman when He went to grant boons to Kuvera (VII 3. 13). Oppressed by Mālyavān brothers, sought relief from Mahādeva (VII. 6. 1-8). At the suggestion of Mahādeva (VII. 6. 9-11), approached Viṣṇu and requested him to destroy their enemies (VII 6. 12-18). Praised Viṣṇu when he went out to fight agai-

nst Mālyavān, etc (VII. 6. 68). Raised objections when Brahman proceeded to grant boons to Kumbhakarna (VII 10 36-40). Frequented the banks of the Mandākinī (VII 11 42). Witnessed the struggle between the Yaksas and the Rāksasas (VII. 15 6). Came to witness the struggle between Yama and Rāvaṇa (VII 22. 17) Fought with the Dānavas and Rāksasas under Rāvana (VII 27. 26). Proceeded to Lankā on the imprisonment of Indra, headed by Brahman (VII 30 1). Visited the Vindhya along with their wives (VII 31 16) Greeted Arjuna on the defeat of Rāvaṇa (VII 32 65) Wondered at finding Hanūmān flying at the sun (VII. 35. 25). Approached Brahman when Vāyu refused to blow (VII 35 53-57). Accompanied Brahman to propitiate Vāyu (VII. 35. 64) Pitied Vāyu on finding him engaged in nursing his wounded child (VII. 35. 65). On the completion of Nimi's sacrifice, offered to grant him boons (VII 57 13) Granting the boon preferred by Nimi (VII 57. 14) said that thenceforth he would dwell in the winks of every being (VII. 57. 15-17) Greatly disconcerted at the discomfiture of Śatrughna (VII. 69 13) When Śatrughna drew out the arrow to kill Lavaṇa (VII 69. 16-19) greatly perturbed, approached Brahman (VII 69 20-21). Their fear having been set at rest by Brahman (VII 69. 23-29), returned to witness the struggle (VII. 69 29-30) On the destruction of Lavana (VII 69 36) breathed freely (VII 69. 39) Approached Śatrughna ready to grant boons (VII. 70. 1-3). Disappeared after granting him favours (VII. 70 6-7) Congratulating Rāma on the death of Śambūka, offered him boons (VII. 76. 5-8). In reply to Rāma's prayer (VII. 76. 9-12) assured him that the Brāhmaṇa lad had already got back his life, then asked him to accompany them to Agastya's hermitage (VII. 76 13-18).

On being honoured by Agastya (VII 76 21) retreated to heaven (VII 76. 22) Expressing their gratitude to Viṣṇu for having suggested the ways and means of killing Vṛtra (VII 85 3-7) accompanied Indra to the spot where Vṛtra was practising austerities (VII. 85 8-10). Were overcome with fright on seeing Vṛtra (VII. 85. 12,. On the flight of Indra (VII 85. 15-16) approached Viṣṇu and requested him to suggest an expiatory rite that would purify Indra (VII. 85. 17-19) Went to Indra's hiding-place and persuaded him to celebrate a Horse Sacrifice (VII. 86 6-8) In reply to Brahma-hatyā's query (VII. 86 10) asked her to divide herself into four parts (VII. 86. 11) Consented to the proposal of Brahma-hatyā and congratulated Indra on his purification (VII. 86. 17-18). परमोदारा honoured Rājā Ila for fear of incurring his displeasure (VII 87. 5-6). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII. 97. 8). Praised Sītā when she disappeared in the bosom of the Earth (VII 97. 20-21) Showered flowers on Lakṣmaṇa (VII 106. 16) Welcomed Lakṣmana, a fourth part of Viṣṇu, back to heaven (VII. 106 18) Having learnt the intention of Rāma to retire from the world, the younger ones came to his court (VII 108 19). Accompanied Brahman to receive Rāma (VII 110. 3). Showered flowers (VII 110 6) Paid their respects to Viṣṇu (VII 110. 13)

DEVAMĪDĀ—Son of Kīrti-ratha and father of Vibudha (I 71. 10).

DEVAYĀNĪ—रूपेणाप्रतिमा भुवि (VII. 58. 7) सुमध्यमा. Daughter of Uśanā; the less favoured wife of Yayāti. Mother of Yadu (VII. 58 9-10). Moved at the grief of her child remembered her father (VII. 58 15) On repeated enquiries made by her father (VII. 58. 16-18) complained of the slights offered her by Yayāti (VII. 58. 18-21).

DEVA-RĀTA—(1) Eldest son of Nimi and ancestor of Janaka, with whom was deposited the great bow by the gods (I. 66 8, 13). राजर्षिः (I. 75. 21)

DEVA-RĀTA - (11) धर्मात्मा, महाबलः राजर्षिः . Son of Suketu and father of Bṛhad-ratha (I 71. 6)

DEVAVATĪ—Daughter of Grāmaṇī, the Gandharva, द्वितीया श्रीरिव, त्रिषु लोकेषु विख्याता, रूपयौवनशालिनी. Married to Sukeśa by her father and was happy. In time she gave birth to three Rākṣasa children, Mālyavān, Sumālī and Mālī (VII 5. 2-6)

DEVA-VARṆINĪ—Daughter of Bharadvāja, married to Viśravā Ṛṣi; gave birth to Kuvera (VII. 3. 3-4).

DEVA-SAKHĀS, THE—A range of hills in the north, the home of the birds, rich in birds and trees Sugrīva asked Śatabala to ransack its caves and fissures in search of Sītā (IV. 43. 17-18)

DEVĀNTAKA—A nephew of Kumbhakarna who mourned the loss of his uncle (VI. 68 7) On hearing the words of Triśirā (VI 69. 1-7) offered to go to the battle-field (VI 69. 9). शक्रतुल्यपराक्रमः, वीरः, अन्तरिक्षगतः, मायाविशारदः, त्रिदशदर्पघ्नः, समरदुर्मद, सुबलसम्पन्नः, विस्तीर्णकीर्तिः, never suffered a defeat, अस्त्रवित्, युद्धविशारदः, प्रवरविज्ञानः, लब्ध-वरः, शत्रुबलादनः, भास्करतुल्यदर्शनः (VI. 69 10-14). Son of Rāvaṇa; went to the battle-field taking leave of Rāvana (VI. 69. 17-19) holding a bar in his hand (VI. 69 31). On the death of Narāntaka made a rush at Angada holding a bar (VI 70 1-3). In the course of the fight lost his elephant and when beaten with the tusk by Angada inflicted a wound with the bar on his breast (VI 70. 6 19) Fought with Hanūmān and was killed (VI 70. 22-25) Accompanied Sumālī to the battle-field to fight against the Devas (VII. 27. 31)

DAITYAS, THE—Followed the course of the Gangā (I. 43 31). Sons of Diti, महाबला Resolved to extract the nectar by churning the Kṣīroda Sea (I 45. 15-17) The हलाहल poison of Vāsukī was potent enough to burn them. असुराः (I 45. 20) Did not accept the Apsarā, nor the Vāruṇī. Hence called Asuras (I 45 35-38) Fought with the Devas for the nectar, allying themselves with the Rākṣasas (I 45. 40-41) Destroyed by the Devas (I 45 44) Their protection invoked by Kausalyā during Rāma's exile (II 25 16) Their destruction at the hands of Indra on the occasion of the churning of the Sea referred to (II. 25. 34) Sons of Diti and Kaśyapa once the lords of the earth (III 14. 15-16) Assembled to witness the struggle between Atikāya and Lakṣmaṇa (VI 71. 65). Came to witness the final struggle between Rāma and Rāvana (VI. 102. 43). Being worsted in the struggle with the Devas, took refuge with Bhṛgu's wife, where they resided free from anxiety (VII 51 11). महावनाः . Honoured Rāja Ila for fear of incurring his displeasure (VII. 87. 5-6). Expressed their joy on the return of Viṣṇu (VII. 110. 14)

DRĀVIḌAS, THE—The produce of the Drāviḍas offered by Daśaratha to appease the wrath of Kaikeyī (II. 10. 37-38).

DRUMA-KULYA—A country to the north, bordering on the sea, peopled by the Ābhīras and other wild tribes. Changed into a vast desert region by Rāma but soon transformed into a land "flowing with milk and honey" (VI. 22. 29-39).

DRONA, THE—Hills in the Kṣīroda Sea on which grew up divine medicines (VI 50 31).

DVI-JIHVA—A Rākṣasa Chief whose palace was visited by Hanūmān (V. 6. 25).

DVIVIDA—One of the Vānara sons of the Aśvins
 रूपसम्मत (I 17 14) Partook in the coronation ceremony
 of Sugrīva (IV 26 35) Lakṣmaṇa passed by his richly
 furnished house in Kiṣkindhā (IV 33 9) Brother to
 Mainda महाबल Son of the Aśvins Supplied Sugrīva
 with many crores of Vānaras (IV 39 23) Sugrīva wanted
 to send him to the south in search of Sitā (IV. 41. 4)
 Having ransacked the Vindhya, entered the R̥kṣa cave
 in search of water (IV. 50 1-8) In reply to Angada's
 appeal (IV. 64 14-22) said that he could jump 70
 Yojanas (IV. 65. 8). Obtained the boon of immortality
 by favour of Brahman and drank nectar by vanquishing
 the gods (V 60 1-4) Guarded the Vānara army station-
 ed on the sea-shore (VI 5 2) Matchless fighter, drank
 nectar with the consent of Brahman (VI 28 6-7) Fought
 at the eastern gate under Nīla (VI. 41 38-39). Fought a
 duel with Aśani-prabha (VI 43 12) Killed him (VI.
 43. 32-34). At Rāma's desire (VI. 45 1-3) went up to
 discover the position taken up by Indrajit, but failed
 (VI 45 4-5) Repaired to the place where the Princes
 were lying senseless (VI 46 3) Wounded by Indrajit
 (VI 46. 18). Crushed to death Narāntaka (VI 58 20)
 Flung a hill-top at Kumbhakarna which missing him,
 crushed to death many Rākṣasa warriors and animals
 (VI. 67 9-12). Attacked Atikāya but being defeated had
 to retire (VI 71 39-52) Wounded by Indrajit (VI 73
 45) Finding Angada pressed hard by the Rākṣasas, ran
 to his assistance (VI. 76 16) Fought with Yūpākṣa and
 Soṇitākṣa, and killed the latter (VI 76 29-33) Fought
 with Kumbha but was badly wounded (VI 76 40-41)
 Returned to Kiṣkindhā after being duly honoured by
 Rāma (VI. 28. 87-88). Created by the gods to help Rāma
 (VII 36 47). Greeted and honoured by Rāma (VII. 39.
 20). Asked by Rāma to stay on in the world (VII
 108. 33).

DAṂSTRA—A Rāksasa Chief whose palace was visited by Hanūmān (V 6 24). Hanūmān set fire to his house (V 54 12)

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DHANVANTARI—आयुर्वेदमयः पुमान्, सुधर्मात्मा Furnished with a staff and a water-pot, churned out from the Sea (I. 45. 31-32).

DHARMA—His temple at Agastya's hermitage visited by Rāma (III 12 21).

DHARMAPĀLA—A counsellor of Daśaratha (I. 7 3)

DHARMABHṚTA—मुनि (III. 11. 8) In reply to Rāma's enquiries (III. 11. 8) described the history of the Pañcāpsara Lake of the Daṇḍakas (III. 11. 8-19).

DHARMA-VARDHANA—A village where Bharata arrived after crossing the river Kutī-kosṭhikā, on his way back from Kekaya (II. 71. 10)

DHARMĀRĀṆYA—A town founded by Prince Asūrta-*rajas*,* a son of King Kuśa (I 32 7)

DHĀNYA-MĀLINĪ—When Sītā had unceremoniously discarded Rāvaṇa's advances, she offered herself to satisfy his lust. Rāvaṇa rejected her suit (V. 22 39-43). Mother of Atikāya (VI 71 30).

DHUNDHUMĀRA—महायशः Son of King Triśanku and father of Yuvanāśva (I 70. 24-25). The blind old Ṛṣi prayed that his only son who had been killed by Daśaratha might repair to the regions inhabited by Dhundhumāra (II. 64 42).

DHŪMRA—The lord of the bears In response to Sugrīva's call came with 2,000 crores of bears (IV. 39 20). भीमाक्षः भीमवदनः (VI. 27 8). Dwelt on the Ṛkṣavān hills near the Narmadā, with his contingent (VI 27 9) Stood

* The Calcutta Edition reads *Amūrta-rajas*.

ready beside Rāma with his fierce bear-army. शत्रुनिवर्हण (VI 42 29) Greeted and honoured by Rāma (VII 39. 21).

DHŪMRA-GIRI, THE—Hills lying near the Meru Sugrīva asked Hanūmān to sent for the Vānaras living there (IV 37 6).

DHŪMRĀKSA—A Rākṣasa Chief whose palace was visited by Hanūmān (V 6. 23) In Rāvana's court stood ready with his arms to kill Rāma, etc (VI 9 3). Appointed by Rāvaṇa to lead a fresh army to the battle-field (VI. 51.18-19) Borrowing an army from the officer-in-charge, went out to give battle along with a large number of armed Rākṣasas and took the way to the western gate where was posted Hanūmān. Was perturbed on being assailed by various inauspicious signs, still he went on and stood face to face before the enemy (VI 51. 20-36). भीमविक्रमः (VI 52. 1) In the battle-field to instal courage into the hearts of his followers mercilessly slaughtered the Vānaras (VI 52.18) Put to flight the Vānaras with the help of his bow and arrows (VI. 52 25) Left the chariot before it was broken to pieces by Hanūmān and flung a thorny club at his opponent, but ultimately was crushed to death by a hill top (VI. 52 28-37) Son of Sumālī and Ketumatī (VII 5 38-39) Accompanied Rāvana in his expedition against Kuvera (VII. 14. 2) Badly wounded by Maṇibhadra in the course of a duel (VII. 15. 10-12) Took a bath in the Narmadā and gathered flowers for Rāvaṇa (VII 31. 35-37).

DHŪMRĀŚVA—Of the reigning house of Viśālā Son of Sucandra and father of Srñjaya (I. 47. 14)

DHṚTARĀSTRĪ—A daughter of Tāmra and Kaśyapa (III. 14 17-18). Mother of the geese and the swans (III. 14, 19-20).

DHṚTI—A Minister of Bharata, who was asked to accompany his master while he started to pay a visit to Rāma on the Citra-kūṭa hills (II 93. 25).

DHṚṢṬA-KETU—सुधर्मिकः Son of Sudhṛti and father of Haryaśva (I 71. 8)

DHṚSTI—A courtier of Daśaratha (I 7 3). Went out to receive Rāma on his return home (VI. 127. 11).

DHAUMYA—A great Ṛṣi of the west who came to greet Rāma on his return home (VII 1 4).

DHRUVA-SANDHI—One of the sons of Susandhi and father of Bharata (I 70. 26).

DHVAJA-GRĪVA—A Rākṣasa Chief whose palace was visited by Hanūmān (V 6 25) Hanūmān set fire to his house (V. 54. 13).

N

NATĀ—Daughter of Śukī and mother of Vinatā (III. 14. 20)

NANDANA—(i) A messenger sent by Vasistha on the death of Daśaratha to bring back Bharata from Kekaya (II. 68 5). Reached Rāja-gr̥ha (II 70 1) Well-received by the Rājā and the Prince, approached Bharata and delivered Vasistha's message and handed over the presents to him (II 70. 2-5) Replied to Bharata's enquiries and requested him to start without delay (II. 70. 11-12).

NANDANA, THE—(ii) The celestial gardens 20,000 Apsarās appeared in response to Bharadvāja's request from the Nandanas (II 91.45). Destroyed by Rāvaṇa (III 32.15, VII. 13 9) Abounding with trees that yield fruits and sweet juice throughout the year (III. 73 7) Kuvera being wounded in the duel with Rāvaṇa, was taken there for treatment (VII. 15. 34).

NANDIN—भगवान्; Rāvana having laughed at him for having a face that resembled that of a Vānara, cursed him that he would meet his death at the hands of the Vānaras (V. 50 2 3). Rāvana remembered his curses (VI. 60. 11) करालः, कृष्णपिङ्गलः वामन, विकटः, मुण्डी, ह्रस्वभुज, बली, भवस्यानुचर (VII 16 8-9) Approaching Rāvana advised him to return forthwith, as traffic across the hills had been closed by Śiva for all beings (VII. 16 9-11). Rāvana having derided him (VII. 16. 11-14) pronounced his curse (VII 16 15-21) शङ्करस्य अपरो तनु. (VII. 16 15)

NANDI-GRĀMA—A town where Bharata set up his abode during the exile of Rāma (I 1. 39) On his return from exile, Rāma went there to cast off his matted hair (I. 1 88-89). Bharata's residence there foreseen by Vālmiki (I. 3 17) Bharata with his court moved there. Situated to the east of Ayodhyā (II. 115 10) Hanūmān went there to inform Bharata of Rāma's return home (VI. 125 28)

NANDI-VARDHANA—धर्मात्मा Son of Udāvasu and father of Suketu (I 71 5).

NAMUCI—(i) A Daitya killed by Indra (III 28 3) with फेन (a cuttle fish-bone) (III. 30. 28) His duel with Indra referred to (IV 11.22, VI. 56 17). Killed by Viṣnu because he was an enemy of the gods (VII. 6 34)

NAMUCI—(ii) भगवान् A great sage of the south who came to greet Rāma on his return home (VII. 1 3)

NARAKA—(i) Son of Kaśyapa and Kālakā (III. 14 17)

NARAKA—(ii) A दुष्टात्मा Dānava who dwelt in the town of Prāgjyotiṣa on the Varāha hills (IV. 42. 31).

NARA-VYĀGHRAS, THE—These were a class of Kirātas. तीक्ष्णचूडा. हेमाभाः, प्रियदर्शनाः, आममीनाशनाः, द्वीपवासिनः,

अन्तर्जलचराः, घोरा . Sugrīva asked Vinata to go to them in search of Sītā (IV 40. 27-29).

NARĀNTAKA—A Rākṣasa Chief whose house was burnt down by Hanūmān (V 54 15) An officer of Prahasta, who followed his Lord to the battle-field (VI. 57 30) Slaughtered the Vānara army mercilessly (VI. 58. 19) Struck down by Dvivīda (VI. 58 20) उदग्र. नगशृङ्गयोधो Accompanied Rāvaṇa to the battle-field driving in a car, holding a bow and arrows in his hand (VI. 59 22) Mourned the loss of Kumbhakarṇa (VI 69.7). Offered to go to the battle-field on hearing the words of Triśirā (VI 69 9). शक्रतुल्यपराक्रमः, वीरः, अन्तरिक्षगतः, मायाविशारदः, त्रिदशदर्पघ्नः, समर-दुर्मदः, सुबलसम्पन्नः, विस्तीर्णकीर्तिः, never suffered a defeat, अख-वित्, युद्धविशारद, प्रवरविज्ञानः, लब्धवरः, शत्रुबलार्दनः, भास्करतुल्यदर्शनः (VI. 69. 10-14). Son of Rāvaṇa, started for the battle-field asking leave of Rāvaṇa (VI 69 17-19), riding on a swift-going white horse named Uccaiḥśravā, holding प्रास and शक्ति arms in his hands (VI. 69. 29-30). Routed the Vānara army with his arms (VI 69 66-78). Fought a duel with Angada in the course of which lost his प्रास, horse and ultimately his life (VI. 69. 85-94).

NARMADĀ THE—(i) रम्या, महोरगनिषेविता. Sugrīva, asked Angada to go there in search of Sītā (IV 41. 8). Described (VII. 31. 19-24)

NARMADĀ—(ii) A Gandharvī who married his three daughters to Mālyavān, Sumālī and Mālī (VII. 5. 30-32).

NALA—Constructed a bridge over the channel (I. 1. 80) His construction of the bridge foreseen by Vālmiki (I. 3. 34). Son of Viśvakarman. महाकपिः (I. 17.12). Lord of the Vānaras (I 17 33) Accompanied Sugrīva to Kiṣkindhā (IV. 13 4) Lakṣmaṇa passed by his house at Kiṣkindhā (IV. 33. 10). In response to Sugrīva's call

joined him with 100 crores and 1,00,000 Vānaras महावीर्य (IV 39 35-36) सौम्य, श्रीमान्. Favourite son of Viśvakarman (IV 22 41). महोत्साह (VI 22 42) Samudra having suggested his name as the fittest creature alive to prepare a bridge across the sea (VI 22 41-42) said that as he enjoyed the favour of his father Viśvakarman, he alone was competent to undertake the work (VI 22 43-49). वानरश्रेष्ठः (VI. 22 43) Constructed the bridge with the help of other Vānaras (VI 22 59) Broke through the walls of Lankā (VI. 42. 22). Fought a duel with Prapātana (VI 43 13). Took out the eye-balls of the enemy (VI. 43 23) Carefully guarded the Vānara army (VI. 47. 2-4) Did fearful carnage in the ranks of the Rākṣasa army (VI. 55 30-32) Attacked Rāvana with a huge stone, but disabled (VI 59 42-43) Wounded by Indrajit (VI. 73 43). Created by the gods to help Rāma (VII. 36. 48) Greeted and honoured by Rāma (VII. 39. 20).

NALA-KUBERA—The dear son of Kuvera धर्मतः य. भवेद्विप्रः, क्षत्रियः वीर्यतः, क्रोधात् अग्निः, क्षान्त्या वसुधासमः Made advances to Rambhā (VII. 26 32-34). On hearing from Rambhā that Rāvana had raped her on the way, formally pronounced a curse on him that in future if he raped an unwilling party his head would burst into pieces (VII 26. 40-56)

NALINĪ—One of the seven rivers which issuing from the Vindu Lake flows to the east (I 43 12).

NAHUSA—(i) Son of Ambariṣa and father of Yayāti (I 70 42) The blind, old Ṛṣi prayed that his only son who had been shot dead by Daśaratha, might proceed to the regions inhabited by Nahusa (II 64 42)

NAHUSA—(ii) Son of Āyu Ruled in heaven during the absence of Indra after the destruction of Vṛtra इन्द्रसमद्युतिः (VII. 56. 27-28).

NĀGAS, THE—The gods were requested to produce sons on Nāga girls (I 17 5) Produced sons to render aid to Viṣṇu-incarnate (I. 17. 9) Being hit hard by the tools of Sagara's sons, wailed aloud (I. 39. 20). Complained against Sagara's sons to Brahman (I. 39. 23-26) Resided at the hermitage of Agastya (III. 11 91). Sons of Surasā (III. 14 28). Rāvaṇa was not destined to die at their hands (III 32. 18 19). Rāvaṇa passed through groves frequented by them (III 35. 14) Dwelt in the Uttara Kurus (IV. 43. 49). Haunted the Mahendra hills (V. 1 6) Sang in praise of Hanūmān while he was crossing the sea (V 1 84) Haunted the Maināka hills (V. 1. 97). Haunted the aerial regions (V 1. 167) Haunted the seas (V 1 202) Their women folk—वराहोहा पूर्णचन्द्रनिभानना (V 12 22) Were surprised to find Akṣa killed by Hanūmān (V 47. 37) Came in a body to witness the duel between Hanūmān and Indrajit (V. 48.23) Were pleased with the achievements of Hanūmān in Lankā (V. 54. 46) Haunted the Ariṣṭa hills (V. 56. 36) Left them when they sank under Hanūmān's weight (V. 56. 48) Compared to blooming lotuses in the sky-sea (V. 57. 1) Went into raptures when Rāma killed Kum-bhakarṇa (VI 67 172) Assembled to witness the struggle between Rāma and Makarākṣa (VI 79 25). Protected Lakṣmaṇa when he fought with Indrajit (VI. 90. 63). Came to witness the final struggle between Rāma and Rāvaṇa (VI. 102. 43). Became restless when Rāma fought with Rāvaṇa (VI. 107. 46) Prayed for the safety of the cows and Brāhmanas on that occasion (VI. 107. 48-49) Spent the whole night in witnessing the combat (VI. 107. 65) Their girls used to disturb Pulastya by visiting the hermitage of Trṇa-vindu (VII. 2. 9-12) But made themselves scarce when he pronounced a curse on them (VII 2. 13-14) Praised Viṣṇu when he went out

to fight against Mālyavān, etc (VII. 6. 68) Frequented the banks of the Mandākinī (VII. 11 42). Defeated by Rāvaṇa (VII 23 5). Accompanied Brahman to propitiate Vāyu (VII. 35 64) On the destruction of Lavaṇa (VII. 69 36) breathed freely (VII 69 39). Honoured Rājā Ila for fear of incurring his displeasure (VII 87. 5-6) Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII 97 8) Expressed diverse feelings on the disappearance of Sītā (VII 97 24-25) Expressed their joy on the return of Viṣnu (VII. 110.14).

NĀGA-DATTĀ—The divine courtesan whose help was prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II. 91 17)

NĀGA-RĀJA—His temple at Agastya's hermitage visited by Rāma (III 12. 20)

NĀBHĀGA—Son of Yayāti and father of Aja (I 70 42-43)

NĀRADA—In reply to Vālmiki's question (I. 1. 1-5) briefly described the life-history of Rāma (I 1 6-100) तपःस्वाध्यायनिरतः, वाग्विदा वर, मुनिपुङ्गवः (I 1 1) महर्षिः (I. 1 5). त्रिलोकज्ञः (I. 1, 6). Honoured by Vālmiki, departed (I. 2. 1-2). महामुनिः (I 2. 1) देवर्षि (I 2. 2). His protection invoked by Kausalyā during Rāma's exile (II 25 11) Sang in the presence of Bharata while he stayed in the hermitage of Bharadvāja (II 91. 46). In reply to Rāvaṇa's query (VII 20 1-2) persuaded him to fight with Yama (VII. 20 3-17) मुनिपुङ्गव (VII 20 1). महातेजाः, देवर्षिः, अमितप्रभः (VII. 20 3) In reply to Rāvaṇa's question (VII. 20. 17-19) directed him to Yama's capital (VII 20. 20-21). स्वतेजसा दीप्यमानः (VII. 20 17) महर्षिः, देवगन्धर्वविहारः, समरप्रियः (VII. 20 18) भगवान्, ऋषि (VII 20 20). महातेजाः, विप्रेन्द्रः, विधूम इव पावक (VII. 20. 27) Out of

curiosity turned his steps towards Yama's palace (VII. 20 27-32) Calling on Yama, informed him about the coming visit of Rāvana (VII. 21 1-7) At the request of Agastya, narrated the birth-story of Vālin and Sugrīva (VII 37(a) 4-6). Narrated the cause of Sītā's abduction to the assembly of Devas, etc., on the top of the Meru hills (VII 37(d) 5-7). सुमहायशाः (VII 37(d). 5) सुमहातेजाः (VII 37(d) 7). In reply to Rāvaṇa's enquiries (VII. 37(e), 1-6) said that he could meet with his match in the Śveta Dvīpa (VII 37(e). 7-10). In reply to Rāvaṇa's query (VII 37(e) 10-12) said that they had become the denizens of that land by favour of Nārāyaṇa (VII 37(e). 13-17) Out of curiosity followed Rāvana to the Sveta Dvīpa (VII. 37(e). 19-20). कैलिकरः, विप्रः, नित्यं च समरप्रियः (VII. 37(e) 20). Wondered at finding Rāvana roughly handled by the women of the Śveta Dvīpa (VII. 37(e). 42). Cursed Rājā Nṛga for having neglected to hear his plaint (VII 53. 16-22). Summoned by Rāma entered his presence chamber and was duly received (VII. 74 4-5) Hearing out Rāma's version (VII 74 6-7) said that the Brāhmana had come to lose his only child because somewhere in his realm a Śūdra was practising austerities, which he could not do in the Tretā Age (VII 74 7-33). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII 96 5).

NIKUMBHA—A minister of Rāvaṇa. Hanūmān saw him standing near Rāvaṇa's throne (V 49. 11). Hanūmān set fire to his house (V. 54. 15) वीर्यवान् वीरः Son of Kumbhakarṇa (VI 8 19). If permitted, promised to kill Rāma, etc., unaided (VI. 8 19-21). In Rāvana's court stood ready with his arms to kill Rāma, etc. (VI. 9. 1-6). Fought a duel with Nīla (VI. 43 9). Wounded his opponent (VI. 43. 29-31). रक्षोबलकेतुभूत, अद्भुतवीरकर्मा

Accompanied Rāvaṇa to the battle-field holding a burning परिष in his hand (VI. 59 21) Son of Kumbhakarna, sent by Rāvaṇa to carry on the fight (VI 75. 44-46) धीरः (VI. 77. 2) भीमविक्रमः (VI 77 4) Decked with ornaments—necklace, bracelets, ear-rings and garlands (VI 77. 5-6). On the death of his brother Kumbha advanced to the battle-field brandishing a huge परिष that damped the spirit of the Vānaras (VI 77 1-10) Struck Hanūmān with his परिष and wrestled with him till killed (VI. 77 10-24)

NIKUMBHILĀ, THE—A holy spot in Lankā where stood a Caitya or a tree Indrajit retired there to offer sacrifices (VI. 82 23-24) Situated in the midst of a grove (VI. 86. 15). Rāvaṇa paid a visit there and found Meghanāda performing various sacrifices (VII. 25 2-3)

NIDRĀ—Accompanied Indra to Lankā where he went to feed Sītā with the divine food in accordance with the instructions of Brahman (III. 55 (a) 8). Overwhelmed the Rākṣasas with sleep when requested to do so by Indra (III. 56 (a) 9-10). Returned with Indra (III 56 (a). 26)

NIMI—An ancestor of Janaka and father of Devarāta (I 66. 8) महात्मा (I 66 8) त्रिषु लोकेषु विश्रुतः, परम-धर्मात्मा, सर्वसत्त्ववता वरः (I 71. 3) His son was Mithi (I. 71. 4) The twelfth son of Rājā Ikṣvāku वीर्ये धर्मे च परिनिष्ठितः, वीर्यसम्पन्नः (VII. 55. 4-5) Founded the town Vaijayanta-pura Reduced to a bodiless being by Vasistha for having superseded him in a sacrifice In return reduced Vasistha to an immovable being (VII. 55 4-21). Preserving his body, the Ṛsis went on conducting the sacrifice (VII 57. 10-11). In reply to the offer made by the Devas (VII 57. 13) said that he wanted to dwell in the

eyes of every being (VII 57. 14) His corpse churned by the Ṛsis for the sake of a son, consequent birth of Mithi or Janaka the Vaideha (VII. 57. 17-20).

NIVĀTAS, THE—A class of Daityas who dwelt in the jewelled city. Fought with Rāvana without intermission for a year at the end of which concluded an alliance with him at the intervention of Brahman (VII 23 6-14)

NIŚĀKARA—A great sage who dwelt on the top of the Vindhya ऋषिः, उग्रतपाः (IV. 60 8) Sāmpātī after his discomfiture at the hands of Sūrya went to see him ज्वलिततेजा दुर्धर्षः (IV. 60 14) Sampātī saw him coming towards the hermitage after a bath, surrounded by various animals Finding Sampātī maimed badly enquired what the matter was (IV. 60 11-21) Sampātī having narrated the story of his discomfiture (IV. 61 1-17) consoled him that his wings, the light of his eyes, etc., would be restored and asked him to wait there for the arrival of Rāma's messengers whom he could help substantially by directing them to Rāvana's place of refuge (IV 62 1-14) महर्षिः, दृष्टतत्त्वार्थदर्शनः (IV. 62 15) राजर्षिः, अमितौजाः (V 63. 10)

NIŚUMBHAKA—An Asura defeated and killed by Viṣṇu (VII 6 35)

NISĀDA, THE—Killed the male Krauñca (bird) in the act of mating (I 2. 10) Was cursed by Vālmīki (I. 2. 15) Lived by killing all beings (I 59. 21).

NĪLA—Son of Agni. श्रीमान्, अग्निसदृशप्रभः, तेजसा यशसा वीर्यादतिरिच्यते वीर्यवान्. (I 17 13). हरियूथपः (I. 17.33) Accompanied Sugrīva to Kiṣkindhā (IV 13. 4) Extracted the arrow from the heart of the dead Vālin when Tārā complained about it (IV 23. 17-18). नित्यकृतोद्यमः (IV. 29. 29). Lakṣmaṇa passed by his house at Kiṣkindhā

(IV 33 11). नीलाञ्जनचयाकार . Supplied Sugriva with an army of 10 crores of Vānaras (IV 39. 22) Sugriva wanted to send him to the South in search of Sītā (IV. 41 1. 2) Placed in charge of the van-guards by Rāma (VI 4 9-10) Led the van as directed (VI. 4 30) सेनापतिः of the invading army, looked after the discipline of the army चरता श्रेष्ठः (VI 4 35) Protected and maintained discipline in the ranks of the Vānara army stationed on the sea-shore (VI 5. 1). Placed in charge of the centre of the invading army (VI 24. 14) Appointed to lead the attack on the eastern gate of Lankā defended by Prahasta (VI. 37 26) Fought a duel with Nikumbha (VI 43 9) Killed the charioteer (VI 43 29-31) At the desire of Rāma (VI 45. 1-3) went up to discover the position taken up by Indrajit, but was foiled (VI 45. 4-5) Repaired to the place where Rāma and Lakṣmaṇa were lying senseless (VI. 46 3) Wounded by Indrajit (VI. 46 18). Carefully guarded the Vānara army (VI 47 2 4) Finding Prahasta mercilessly killing the Vānaras, advanced towards him (VI 58. 34-35) Being pierced with a flight of arrows, attacked Prahasta with a huge tree (VI. 58.38-39). Killed the horses yoked to the enemy's chariot and broke to pieces his bow (VI 58 43-44). Fought with Prahasta till he died (VI. 58 45-55). Congratulated by Rāma and Lakṣmaṇa (VI 58 59) Fought with Rāvaṇa till disabled (VI. 59. 70-89) परवीरहा (VI. 59 74) महाबल (VI. 59. 77) लाघवयुक्त (VI 59. 84). Published Rāma's instructions in the ranks of the Vānara army (VI. 61. 34-36). Flung a huge piece of stone at Kumbhakarṇa (VI. 67.22). Struck with the thigh by Kumbhakarṇa (VI 67. 28) Finding Angada hardly pressed, rushed to his assistance (VI 70 20) Fought with Trīśirā (VI 70 20-22) Fought with and killed Mahodara (VI. 70. 27-31) Attacked Atikāya,

but being defeated, had to retire (VI. 71 39-42). Wounded by Indrajit (VI 73 45). Returned home after being duly honoured by Rāma (VI 128 87-88). Created by the gods to help Rāma (VII. 36 47) Greeted and honoured by Rāma (VII 39 20)

NRGA—A great king who was reduced to a lizard for having neglected to attend to the business of Nārada and Parvata in the guise of two Brāhmaṇa suitors (VII. 53. 7-24) Prepared himself for suffering the doom, after appointing his son Vasu king and ordering the artists to make suitable dwelling-places for him (VII. 54 5-19).

NRSAṆGU—A great sage of the west who came to greet Rāma on his return home (VII 1. 4)

P

PAÑCAJANA—A Dānava killed by Viṣṇu on the Cakravān hills (IV. 42 28)

PAÑCAVAṬĪ, THE—At the request of Rāma (III. 13. 11) Agastya suggested the name of Pañcavatī where the exiled ones could live happily together. बहुमूलफलोदकः देशः (III. 13 13-22). Rāma, etc., started (III. 13 23-25). Rāma, etc., entered the forests along with Jaṭāyu (III. 14. 36). Arrived there नानाव्यालमृगायुता (III.15.1). पुष्पितकाननः (देशः) (III. 15. 2).

PAÑCĀPSARA, THE—A beautiful lake, one Yojana in area (III 11 5). Created by the great sage Māṇḍakarṇi in the Daṇḍaka forests, under the waters of which he lived with his five Apsarā wives (III 11 11-18).

PADMA—(i) One of the Nidhis that accompanied Kuvera when he went out to fight against Rāvaṇa (VII. 15 16) Carried Kuvera to the Nandana when he was hurt (VII 15. 34)

PADMA—(ii) A regional elephant (VII. 31. 36).

PADMĀCALA, THE—Hills Sugriva asked Hanūmān to send for the Vānaras living there (IV 37 4).

PANASA—(i) In response to Sugriva's call supplied him with 3 crores of Vānaras. महावीर्यः यूथप (IV 39. 21) Defended the flank of the invading army during its march to the South (VI. 4 33) Dwelt on the Pāriyātra hills; युद्धे दुष्प्रसहं नित्यं (VI. 26 38) Broke through the walls of Lankā (VI 42. 22) Set himself up at the eastern gate to assist Kumuda (VI. 42. 24) Carefully guarded the Vānara army (VI 47 2-4). Greeted and honoured by Rāma (VII. 39 20).

PANASA—(ii) A Rākṣasa follower of Vibhīṣaṇa, who assuming the form of a bird spied the defence organisation and fighting strength of the Rākṣasas (VI 37 7-19).

PAMPĀ, THE—A lake on the banks of which Rāma formed an acquaintance with Hanūmān (I 1.58) Rāma's visit foreseen by Vālmīki (I. 3. 21) The Ṛṣis who dwelt there were oppressed by the Rākṣasas (III 6 17). Crossed by Rāvaṇa while he returned home after abducting Sītā (III 54 5) Flowed by the Ṛṣyamūka hills (III. 72 12). पुष्पकरणी, अशर्करा, अविभ्रंशा, समतीर्था, अशैवला (III. 73. 11) संजातवाल्मीका, कमलोत्पलशोभिता. Resounding with the cooing of various water-fowls and abounding with fishes (III. 73 12-16) पद्मगन्धि, शिव वारि, सुखशीतम्, अनामयम्, रूप्यस्फटिकसन्निभम् (III. 73 17). Situated at the foot of the Ṛṣyamūka hills (III 73 31). प्रियदर्शना (III 75. 6). पङ्कजैः समावृता, रम्योपवन-सबाधा, रम्यसपीडितोदका, स्फटिकोपमतोया, श्लक्ष्णवाल्मीकसतता, मत्स्यकच्छप-सबाधा, तीरस्थद्रुमशोभिता, लताभिः अनुवेष्टिता, किन्नरादिसेविता, नानाद्रुम-लताकीर्णा, शीतवारिनिधिः शुभा, पद्मसौगन्धिकैः ताम्रा, कुमुदमण्डलैः शुभ्रा, कुवलयोद्घाटैः बहुवर्णा, अरविन्दोत्पलवतो, बर्हिणोद्घुष्टनादिता, विविधवृक्षैः प्रमदोपशोभिता (III. 75 16-25). पद्मोत्पलस्रजाकुला (IV. 1 1) वैदूर्यविमलोदका (IV 1 3) The scenic beauty of the Pampā regions during the spring described by Rāma (IV. 1 3-41,

57-66; 73-94, 99). Situated to the north of the hills (IV 1 73). Crossed by Rāma (IV 1. 125). Rāma's car passed across—(VI 123. 40-42).

PARAŚURĀMA—His contest with Rāma foreseen by Vālmīki (I 3 12). भीमसङ्काशः, जटामण्डलधारी, भार्गवः, जामदग्नयः राजविमर्दनः (I. 74. 17). कैलास इव दुर्धर्षः, कालाग्निरिव दुःसहः, तेजोभिः ज्वलन्निव, पृथग्जनैः दुर्निरीक्ष्यः (I. 74. 18). त्रिपुरघ्नः यथा शिवः . With the axe resting on the shoulder, holding a bright bow in one hand and a sharp arrow in the other. भीमसङ्काशः, ज्वलन्निव पावकः (I. 74. 19-20). Accepted the formal greeting offered by Vasiṣṭha and other Ṛṣis and then addressing Rāma said that he had come there with the other bow, on hearing that Rāma had broken the one belonging to Śiva (I. 74. 23-24, 75. 1-4). भीमदर्शनं (I. 74 23). प्रतापवान्, जामदग्न्य. (I. 74. 24). Took no notice of the appeal preferred by Daśaratha (I 75. 5-10). महातपाः ब्राह्मणः (I 75. 6). स्वाध्यायव्रतशालिना भार्गवाणां कुले जातः Gave up the use of arms in accordance with a promise made to Indra (I. 75 7). Retired to the Mahendra hills after making a gift of the universe to Kaśyapa (I. 75. 8). महामुनिः (I. 75. 9). प्रतापवान् (I. 75 10). After narrating the history of the two bows, Śaivī and Vaiṣṇavī, manufactured by Viśvakarman, challenged Rāma to fit the arrow on the Vaiṣṇavī bow which was so long in the keeping of his family (I. 75 10-28). Rāma having fulfilled the conditions laid down by him (I. 76. 1-10) felt nervous, then implored Rāma not to deprive him of his freedom of movement In stead requested him to deprive him of the regions earned by him through asceticism, adding that he was not ashamed of his defeat at his hands as he was the slayer of Madhu and the God of gods (I. 76 11-20) Thus resigning his control over the different regions, retired to the Mahendra hills (I 76 22-24) Killed his mother with an axe at the desire of his father (II. 21.33).

PARUSA—A general of Khara who went to fight with Rāma (III 23 32) महावीर्यः बलध्वजः. Attacked Rāma with his whole army at the command of Khara (III 26. 27-28)

PARJANYA—महाबलः Produced Śarabha as his Vānara child at the desire of Brahman to help Rāma (I. 17. 15).

PARVATA—A देवर्षि who in reply to Rāvaṇa's queries explained the ends of an ascetic, of a hero who had died in the battle-field, and of a bestower of gold, and, therefore, told Rāvaṇa that King Māndhātā would shortly satisfy his war-thirst (VII. 23 (c) 1-25). Cursed Rājā Nṛga for having neglected to hear his suit (VII. 53. 16-22). Witnessed the oath-taking ceremony of Sitā in Rāma's court (VII 96 5)

PAHLAVAS, THE—Contingents of—created by Śavali, the cow of Vasiṣṭha, at the latter's bidding to resist the cupidity of Viśvāmitra. These destroyed the royal army under the very nose of the King Destroyed by Viśvāmitra (I. 54 18-20).

PĀÑCĀLAS, THE—Vasiṣṭha's messengers on their way to Kekaya crossed the country (II 68 13).

PĀṆḌYA—(i) A country in the south. Sugrīva asked Angada to go there in search of Sitā (IV. 14 12).

PĀṆḌYA—(ii) A town in the extreme south situated on the sea-coast. हेममय दिव्य मुक्तामणिविभूषित युक्त कवाटम्, Sugrīva sent Angada there in search of Sitā (IV. 41. 18-19).

PĀRIYĀTRA, THE—A range of hills submerged in the Western Seas. Sugrīva asked Suṣeṇa and others to ran-sack the golden peak of these hills, a hundred

Yojanas in extent, in search of Sitā. At the top there lived 24 crores of Gandharvas Sugrīva warned the Vānaras against molesting them as well as asked them not to pluck fruits and roots as they were their protectors (IV 42 19-24). On it resided Panasa—the Vānara Chief (VI 26 38).

PĀVANĪ, THE—One of the seven streams which issuing from the Vindu Lake flows to the east (I 43. 12).

PINĠALA—A door-keeper of Sūrya (VII. 23 (b) 9)

PITṚS, THE—In compliance with the request made by the Devas (I. 49. 5-7) replaced the lost testicles of Indra by means of those belonging to a ram (I 49. 8) Since then only castrated rams are offered to them (I 49. 9). Protected Lakṣmaṇa while he was fighting with Indrajit (IV. 90. 63) Appeared before Rāma and admonished him for ill-treating Sitā (VI 117 2-9). स्वधामोचिन , lived on the milk of Surabhī (VII 23. 2).

PITṚ-LOKA, THE—Situated next to the Rṣabha hills in the south. सुदारुणः The chief-town of Yama. तमसावृतः . Sugrīva asked the Vānara chiefs whom he sent to the south in quest of Sitā, not to go there as it was inaccessible to all living creatures (IV 41. 44-45)

PIŚĀCAS, THE—Their protection invoked by Kausalyā during Rāma's exile रौद्रा (II. 25. 17). Rāvaṇa was not to meet his death at their hands (III 32 18-19) Spent the whole night in witnessing the struggle between Rāma and Rāvaṇa (VI 107. 65).

PISĀCA—A Rākṣasa Chief : सन्ध्याभ्रगिरिप्रकाशः अशनि-तुल्यवेगः . Accompanied Rāvaṇa to the battle-field riding on a horse (VI. 59 18).

PUNḌARĪKĀ—A divine courtesan, who danced in the presence of Bharata at the desire of Bharadvāja (II. 91 47).

PUN̄JIKASTHLĀ—vide AÑJANĀ above.

PUNḌRA—(i) In the East. Sugrīva asked Vinata to go there in quest of Sītā (IV. 40. 23)

PUNḌRA—(ii) In the South A country Sugrīva asked Angada to go there in search of Sītā (IV 40. 12)

PURŪ-RAVAS—Kicked away by Urvaśī (III 48 18). Admitted quietly Rāvana's supremacy (VII 19 5) In accordance with Mitra's curse (VII 56 22-25) Urvaśī became his wife on earth Son of Budha the Kāśī-rājā, राजर्षिः (VII. 56 25-26) His birth described (VII 89 23-24) ऊर्जितः, महाबलः (VII 89. 23-34) Succeeded Ila at Pratisthāna (VII. 90 23-24).

PURUSĀDAKAS, THE—Land of the (Cannibals)—कर्णप्रावरणा, ओष्ठकर्णका, घोरलोहमुखा, जवनाश्चैकपादका, अक्षया, बलवन्तः, etc. Sugrīva asked Vinata to go there in search of Sītā (IV. 40. 26-27).

PULASTYA—A Prajāpati who came after Kratu, fourth in order of succession (III. 14. 8) His mind-born son was Viśravā (V. 23 6-7) Lived in the Kṛta Age, son of Prajāpati, ब्रह्मर्षिः, साक्षादिव पितामहः (VII 2 4). A favourite of the Devas and popular with all living beings for his superior qualities (VII 2 6). द्विजः (VII 2. 11) Performed austerities in the hermitage of Tṛṇabindu lying near the Meru hills But when regularly disturbed by the Nāga and Ṛṣi and Rājarṣi maidens and Apsarās, cursed that whoever came there to see him would become at once pregnant (VII 2 5-13) At the request of Tṛṇabindu (VII. 2. 24-26) married his daughter (VII. 2 27). Pleased with his wife (VII. 2 28-29) promised her

a son, Viśravā by name, who would become as qualified as himself (VII 2 29-31). On the birth of his grand-son named him Vaiśravana, knowing that he was destined to become the Lord of Wealth (VII. 3. 6-8) Established peace between Rāvana and Māndhātā by acting as the mediator (VII. 23 (c). 55-56) महावृत्तिः, महानृषि-वायुतुल्यगतिः, द्विजः (VII 23 2-3). On hearing the captivity of Rāvana paid a visit to Māhismatī (VII. 33 1-4) In reply to Arjuna's enquiry (VII. 33. 12) requested him to release his grand-son, Rāvana (VII. 33. 13-16) Returned to Brahma-loka (VII 33 20). Came to see Budha while he was consulting his friends with regard to Ila (VII. 90. 9) Witnessed the oath-taking ceremony of Sitā at Rāma's court (VII 96. 3)

PULAHA—A Prajāpati who came after Pracetā (III. 14. 8).

PULINDAS, THE—A country in the north where Sugrīva sent Śatabala to look about for Sitā (IV. 43 11)

PULOMĀ—The Dānava father of Śacī Killed by Indra for giving permission to Anuhlāda to abduct Śacī (IV. 39. 6-7) Abducted Jayanta while he was defeated by Meghanāda वीर्यवान् (VII. 28. 19-20).

PUSKARA—Viśvāmitra retired there to practise austerities (I. 61. 4). Rājā Ambarīṣa broke his journey there (I. 62. 1) Sunah-śepa saw Viśvāmitra there and melted his heart (I. 62. 6-7). Viśvāmitra practised austerities there for a thousand years more (I. 62.28). Menakā came to take her bath there when Viśvāmitra accosted her (I. 63. 4).

PUSKALA—Son of Bharata. वीरः (VII. 100 16) Consecrated by Rāma (VII 100. 19). Accompanied the invading army to Kekaya (VII 100. 20).

PUSKALĀVATA—A town in Gāndhāra founded by Bharata. Described (VII. 101. 10-15).

PUSPAKA, THE—The aerial car in which Rāma travelled to Ayodhyā from Lankā (I 1 86). Went to Nandī-grāma carrying Rāma, etc (I 1 88'. Foreseen by Vālmiki (I 3 30). Rāma's visit foreseen (I. 3. 37) Formerly the property of Kuvera, captured by Rāvana, विमान कामगम् (III 32 14-15) Flew through the air (III 48 6) सूर्यसङ्काशम्, विशालम्, रमणीयम्, मनोजवम् (III. 55 30) Hanūmān saw it lodged in the garage—inlaid with different kinds of multi-coloured jewels, and painted with different colours, looking bright on account of the precious stones, loftier than the loftiest of the houses. Decorated with paintings and inlaid works (V. 7 7-15) मणिरत्नचित्रितम्, its windows were made of molten gold (V. 8 1). Represented the climax of Visvakarman's creative genius, could pass through the aerial regions (V 8 2). तपःसमाधानपराक्रमाजितम्, मनःसमाधानविचारचारिणम् (V 8 4) मास्तुल्यगामिनम् (V 8 5) बहुकूटमण्डितम् (V 8 6). Carried through the aerial regions by thousands of night-wandering ghosts (भूतगणाः), wearing ear-rings, with huge and steady eyes and great speed (V. 8. 7-8). Viśvakarman built it for the use of Brahman, Kuvera obtained it from him as a mark of favour, Rāvana captured it for his own use from the last (V. 9 11-12) Pillars made of gold and silver, decorated with the picture of deer, furnished with spacious rooms, a golden stair-case and beautiful platforms. The latticed windows were decorated with gold and crystals, and the platforms with sapphires and emeralds, dotted with all sorts of precious stones, annointed with red sandal paste. Hanūmān got into it and smelt the various foods and drinks placed there (V 9. 11-19) Described (VI 121. 23-29) Drawn by swans (VI 122 26) महानादम्, in obedience to the command of

Rāma flew through the aerial region (VI 123. 1) Returned to Kuvera by Rāma (VI. 127 61-62). Appropriated by Rāvaṇa on the defeat of Kuvera; described (VII 15 35-40) Became unsteady on reaching Svetadvīpa, hence Rāvaṇa sent it back (VII 37 (e). 23-27) At the desire of Kuvera, approached Rāma and offered its services to him (VII 41 2-10) सर्वभूतानां सर्वेषां अधृष्यम् (VII 41. 10) Dismissed by Rāma (VII. 41 11-15) Went away (VII. 41 15-16) Remembered by Rāma, made its appearance at once (VII 75. 5-7)

PUSPITAKAS, THE—Situated at the distance of a hundred Yojanas from Lankā in the midst of the Southern Seas लक्ष्मीवान् गिरि, सिद्धचारणसेवितः, चन्द्रसूर्याशुसङ्काशः, its peaks touch the sky On one of its gilded peaks there rests the sun. Invisible to the eyes of the ungrateful the merciless and the atheist Sugrīva asked Angada to search the hills carefully after bowing to them (IV. 41. 28-31).

PUSPOTKATĀ—Daughter of Sumālīn and Ketumati (VII. 5 38-40).

PŪRU—रूपवान्, the favorite son of Yayāti and Śarmiṣṭhā (VII. 58 10 11) In reply to his father's wish (VII. 59. 6) gladly consented to take over his infirmity (VII 59. 7) In accordance with his father's promise (VII. 59 12) was crowned King (VII 59 17), and ruled over Kāśī (VII. 59 19). राज्यविवर्धनः (VII. 59 17) धर्मेण महतावृतः, महायशः (VII 59 19)

PŪṢA—His protection invoked by Kausalyā during Rāma's sojourn (II. 25 8). One of the Āditvas Went out bravely to fight against the Rākṣasas (VII 27. 36).

PR̥THIVĪ—In reply to Mahādeva's query as to the receptacle where he could deposit his discharged

semen (I. 36.14), the Devas suggested the name of Pṛthivī (I. 36. 15). The discharged semen overspread the entire face of the earth (I. 36. 16). Cursed by Umā by virtue of which she became the wife of many (I. 36. 23-24). 60,000 sons of Sagara directed to institute a thorough search for the missing horse all over the earth समुद्र-मालिनी (I. 39. 14) वसुमती, being hard hit by the adamantine tools of Sagara's sons complained bitterly (I. 39. 19). Consort of Viṣṇu (I. 40. 2) Called on by Kaikeyī to witness the oath taken by Daśaraṭha (II. 11. 13-16). Her protection invoked by Kausalyā during Rāma's sojourn (II. 25. 13). यशस्विनी मेदिनी (III. 64. 27). जगतः माता, सर्वलोकनमस्कृता भूमिः Earth-quakes referred to (III. 66. 9) Moved at the prayer of Sītā (VII. 97. 13-16) appeared in Rāma's court, seated on a beautiful throne, borne by the Nāgas, from out of the Earth, then vanished along with Sītā (VII. 97. 17-20). Accompanied Rāma on the occasion of his Great Renunciation (VII. 109. 6)

PR̥THU—Son of Anaranya and father of Trśanku (I. 70. 24).

PR̥THUGR̥ĪVA—A general of Khara who went to fight with Rāma (III. 23. 32). महावीर्यः बलाध्यक्षः attacked Rāma with his whole army at the command of Khara (III. 26. 27-28).

PRAGHASA—A general of Rāvaṇa who at the desire of his master (V. 46. 1-17) fought a duel with Hanūmān and was disabled (V. 46. 33-37) Fought a duel with Sugrīva (VI. 43. 10) Killed by Sugrīva (VI. 43-25) Son of Sumālīn and Ketumatī (VII. 5. 38-40)

PRAGHASĀ—A Rākṣasī guard of Sītā who threatened to devour her because of her refusal to become the wife of Rāvaṇa (V. 24. 41-43)

PRACETĀ—A Prajāpati who came after Angirā (III 14. 8)

PRAJAṄGHA—(i) A Vānara Chief who hurried on the invading army to the south (VI. 4 36) Fought at the western gate under Hanūmān (VI 41 40-41). Greeted and honoured by Rāma (VII 39 22).

PRAJAṄGHA—(ii) A Rākṣasa Chief who fought a duel with Sampāti (VI 43 7) Wounded his opponent with three arrow-shots (VI. 43 20) Asked by Rāvaṇa to accompany Kumbha and Nīkumbha to the battle-field (VI. 75 47). Finding Angada roughly handling Soṇitākṣa (VI 76 4-11), rushed to his assistance (VI 76. 12) Fought with Angada in the company of Yūpākṣa and Soṇitākṣa (VI. 76 14-15). Killed by Angada in a duel (VI. 76. 18-27). Uncle to Yūpākṣa (VI 76. 28).

PRATARDANA—vide Kāśī above.

PRATISTHĀNA—(i) A town, where the accursed Urvaśī joined her husband, Purūravas (VII. 56. 26). Capital of the kingdom of Kāśī (VII. 59. 19).

PRATISTHĀNA—(ii) A town in the Madhya Deśa, founded by Rājā Ila (VII 90.22).

PRAPATANA—A Rākṣasa Chief वीर. घोरः रणदुर्धरः, who fought a duel with Nala (VI. 43. 13) Lost his eyes in the duel (VI. 43 23).

PRABHĀVA—A trusted counsellor of Sugrīva. Persuaded Sugrīva to appease the wrath of Lakṣmaṇa by acting according to his promise (IV 31 42-51) सम्मतो-दारदर्शन (IV 31 42). अर्थ-धर्मयोः मन्त्रिण् (IV 31. 43)

PRABHOJYA—A Vānara Chief created to help Rāma (VII. 36. 48).

PRAMATI—A Rākṣasa follower of Vibhīṣana, who assuming the form of a bird spied the defence organisation and fighting strength of the Rākṣasas (VI 37 7-19)

PRAMĀTHA—A general of Dūṣaṇa who went to fight with Rāma (III 13 33). महाबल (III 26 18) सेनाग्रयायिन् (III. 26. 17) Attacked Rāma with a battle-axe on the death of Dūṣana (III 26. 18-19) Overwhelmed by Rāma with a shower of arrows (III 26. 21)

PRAMĀTHĪ—A Vānara general who joined the expeditionary force organised by Rāma Dwelt on the Uśīrabīja and Mandara hills near the Gangā A terror to the elephants since the old enmity between the elephants and the Vānaras. Leader of 100,000,000 Vānaras दुर्धरः (VI 27 25-32). Killed the draught horses of Indrajit and demolished his chariot (VI. 89 48-51).

PRAMUCI—A great Ṛṣi of the south who came to greet Rāma on his return home (VII 1. 3).

PRAMODANA—मोदकरः, consulted by Budha with regard to Ilā (VII. 90. 5).

PRAYĀGA—Rāma guessed that he was near Prayāga (II. 54 5) Situated on the confluence of the Gangā and Yamunā where lived the Ṛṣi, Bharadvāja (II 54. 8) Bharata with his army arrived at the outlying forests of Prayāga after crossing the Gangā and before proceeding to Bharadvāja's hermitage left his army there (II 89 21-22)

PRASUSRUKA—Son of Manu and father of Ambarīṣa (I. 70. 41)

PRASABHA—A Vānara Chief who set himself up at the eastern gate to assist Kumuda (VI. 42. 24).

PRASTHALA—A country in the north to which Sugrīva sent Satabala in search of Sītā (IV. 43 11).

PRASRAVAṆA, THE—Name of a hill rich in streams (III 30 21). After the abduction of Sītā, asked by Rāma if he had seen her Cursed and threatend when kept quiet (III. 64 29-35). Rāma and Lakṣmana retired there after the coronation of Sugrīva (IV 27 1) शार्दूलमृग-सघुष्टः, भीमरवै सिंहैः वृत, नानागुल्मलतागूढः, बहुपादपसकुलः, ऋक्षवानर-गोपुच्छै माजरैः च निषेवितः, मेघराशिनिभः नित्यम्, शुचिकरः, शिवः (IV. 27. 2-3). The natural beauty of the hill described by Rāma (IV. 27. 7. 25) Proposed to spend the 4 months of the rainy season there, situated as it was near the town of Kiṣkindhā (IV 27. 25-26) बहुदृश्यदरोकुलम् (IV. 27. 29). Also known as the Mālyavān hills (IV. 28. 1). Rāma and Lakṣmaṇa waited for a month more for the return of messengers (IV. 45. 3-4) The disappointed Vānaras returned there after a month in accordance with Sugrīva's instructions (IV 47 6).

PRAHASTA—A Rākṣasa Chief whose palace was visited by Hanūmān (V 6. 17). Hanūmān found him waiting near Rāvaṇa's throne. मन्त्रतत्त्वज्ञः (V. 49. 11). At the desire of Rāvaṇa enquired of Hanūmān about the reason of his visit there and whence he had come (V 50. 7-12) Hanūmān set fire to his mansion (V. 54 8) शूरः सेनापतिः, assured Rāvaṇa that he could annihilate all the Vānaras on the face of the earth (VI. 8. 1-5). At Rāvaṇa's court stood ready with his arms to kill Rāma, etc. (VI. 9 3) Bowed down to Rāvaṇa in the court and was offered a seat (VI. 11 28). In accordance with the desire of Rāvaṇa (VI 12. 1-2) made arrangements for guarding the town strictly and reported the fact to the King (VI 12. 3-6) प्रणीतात्मा (VI. 12. 3) राज्यहितैषी (VI 12. 6) In reply to Vibhīṣaṇa's proposal (VI. 14. 1-6) thought

that they had no reason to fear Rāma (VI 14 7-8) Defeated Manibhadra on the Kailāsa hills (VI 19 11) Placed in charge of the eastern town-gate (VI 36. 17). युद्ध-कोविदः (VI 57 4) बहिनीपति (VI 57 12) In reply to Rāvana's offer (VI 57. 1-11) said that he knew it from before that if Rāvana refused to give back Sītā, war would break out, still to pay off his debts to him agreed to lay down his life So saying ordered the officers-in-charge to supply him with an army (VI. 57. 12-19) प्रख्यात-गुणपौरुषः (VI. 57. 40) When the army was ready took leave of Rāvana and set out for the eastern gate driving in a beautiful chariot in the rear of the army and accompanied by his four officers (VI. 57 24-32). When the battle commenced, drove into the heart of the Vānara army to court destruction (VI 57. 40-44). सुमहाकाय महावेगः (VI 58 2) वीर्यवान् (VI. 58 3) Leader of a third of the Rākṣasa army of Rāvana, अस्त्रवित् शूरः सुप्रख्यातपराक्रमः (VI 58 4) भीमपराक्रम (VI 58 5) Wrought havoc in the ranks of the Vānara army (VI 58 24) Finding Nīla advancing towards him received him with a shower of arrows (VI. 58. 35-37). धन्विना श्रेष्ठः (VI. 58. 36) Being struck with a tree pierced Nīla with more arrows (VI 58. 39-40) Being deprived of his horses and the bow leapt on the ground holding a club and fought a hand to hand fight with Nīla till crushed to death with a stone (VI. 58. 45-55) Son of Sumālīn and Ketumatī (VII. 5 38-39) Accompanied Sumālīn to congratulate Rāvana (VII 11. 2-3) Finding a favourable opportunity incited Rāvana to re-occupy Lankā for the Rākṣasas by ousting Kuvera (VII. 11 13-19). In compliance with the request of Rāvana (VII 11. 19-25), went to Lankā and requested Kuvera to give back the property of the Rākṣasas to Rāvana (VII 11. 25-29) Informed Rāvana about the evacuation of Lankā by Kuvera (VII 11. 45-46). Accom-

panied Rāvana in his expedition against Kuvera (VII. 14. 1-2). Killed a thousand Yakṣas (VII 15 7) Took to flight while fighting with Anaranya (VII 19 19). In obedience to Rāvaṇa's order (VII 32 (a). 4-5), entered the house in question till in the seventh court he came across a shining figure who laughed aloud; reported the matter accordingly to Rāvaṇa (VII 23 (a) 5-9). Carried Rāvana's message (VII 23 (b) 7-8) to Sūrya's door-keepers (VII. 23 (b). 9-19) Attacked by Māndhātā delivered a counter-attack (VII 23 (c). 34-35). In the Soma-loka complained against the burning-cold rays of the Moon and wanted to return (VII. 23 (d) 18-19). Accompanied Sumālin to the battle-field to fight against the Devas (VII 27. 28). Took a bath in the Narmadā and then gathered flowers for Rāvana (VII. 31 34-37) Massacred the enemy mercilessly (VII. 32. 36) Fought a duel with Arjuna and was struck down with a club (VII. 32. 42-47).

PRAHĀSA—A Minister of Varuṇa, who in reply to Rāvaṇa's repeated enquiries (VII. 23. 49) stated that his master had gone to Brahma-loka to attend a music party (VII 23. 49-51).

PRAHLĀDA—A Daitya Chief, son of Hiraṇyakaśipu. His quarrel with his father referred to (VII. 23 (a). 66-67).

PRAHETI—A Rākṣasa Chief of the first creation धार्मिकः, retired from the world to the forest (VII 4. 14-15).

PRĀG-VATA—A town situated on the Gangā where Bharat crossed the river (II. 71. 9-10)

PRĀGJYOTISA—A town made of gold, situated on the Varāha hills in the mid-ocean Sugrīva asked Suseṇa to go there in search of Sītā (IV. 42 31).

PRĀJĀPATYA (MAN), THE—Appeared in the flames of the Putreṣṭi Sacrifice celebrated by Daśaratha (I 16 11). His appearance described (I. 16 12-14) Held in his hands a gold cup containing rice cooked in milk (I. 16 15) Introducing himself to Daśaratha, gave the cup containing the divine food and instructed the King to offer it to his favourite wives (I 16. 18-20) Disappeared (I 16 24)

PRAUSTHA-PADA—One of the Nidhis who accompanied Kuvera to fight against Rāvana (VII 15 16)

B

BABHRU—A Gandharva Chief who dwelt in the Sandal forests of the Ṛsabha hills सूर्यसमप्रभ. रविसोमग्निवपुः (IV. 41. 42-43).

BARBARAS, THE—At the desire of Vasistha, created by the divine cow, Śabalā, from the nipples of the udder शस्त्रपाणयः (I. 55. 2).

BALA—Name of a Dāitya killed by Indra with his dart (III 30 28).

BALI—Son of Virocana, ruled over all the three worlds after vanquishing the gods including Indra and the Maruts (I. 29. 4-5). The mighty Lord of the Asuras having commenced a sacrifice Agni and other gods approached Viṣṇu and represented to him that he was giving away in charity to the beggars whatever they demanded. Hence they requested him to outwit the Asura Chief by assuming the form of a dwarf (I. 29.6-9) So Viṣṇu taking his birth as a son of Kaśyapa and Aditi approached Bali and begged for lands measuring three steps. Thus having occupied the three worlds, He reinstated Indra and bound down Balī (I. 29. 19-21) The fact that he was bound down by Viṣṇu referred to

(III. 61. 24). परमोदार, शूरः, सत्यपराक्रमः, वीरः, बहुगुणोपेत, पाशहस्त इवान्तकः, बालार्क इव तेजस्वी, समरेषु अनिवर्तकः, अमर्षी, दुर्जयः, जेता, बलवान्, गुणसागर, प्रियंवदः, संविभागी, गुरुविप्रप्रियः, सदा कालाकाङ्क्षी, महासत्त्वः, सत्यवाक्, सौम्यदर्शन, दक्षः, सर्वगुणोपेतः, स्वाध्यायतत्पर (VII 23 (a). 20-25). Received Rāvaṇa with a radiant smile and placing him on the lap, enquired what brought him there (VII 23 (a) 26-29). In reply to Rāvaṇa's offer (VII 23 (a). 30-31) identified his door-keeper with the Almighty Viṣṇu who had rid the earth of many a Dānava before; then asked Rāvaṇa to fetch a shining discus (VII. 23 (a). 31-55). Finding Rāvaṇa abashed (VII 23 (a). 55-60) said that the discus which he had failed to pick up, served as an ear-ring of his grandfather Hiranya-kaśipu and that he too, along with others had been done to death by Viṣṇu—his door-keeper (VII. 23 (a). 60-72). In reply to Rāvaṇa's query (VII 23 (a) 72-76) said that it was the all-powerful Viṣṇu (VII. 23 (a) 77-85).

BAHU-DAMṢṬRA—A Rākṣasa Chief whose palace was visited by Hanūmān (V. 6. 20)

BAHUPUTRA—A वीर्यवान् Prajāpati who came after Saṁśraya (III. 14 7).

BĀṆA—Son of Vikukṣi and father of Anaranya. महातेजाः प्रतापवान् (I. 70. 23).

BĀHLĪ—A country ruled over by Rājā Ila (VII. 87. 3)

BĀHLĪKAS, THE—Land famous for horses (I 6.22). Vasiṣṭha's messengers passed through this land on their way to Kekaya. The home of Brāhmaṇas learned in the Vedas (II 68. 18). Sugrīva sent Suṣena and others there in search of Sītā (IV. 42. 6).

BINDU, THE—A lake into which Śiva released the Gangā which was kept confined in the folds of his matted hair The source of seven streams (I 43. 11).

BUDHA—The son of Soma Ilā saw him practising austerities in a tank Beautiful like the rising moon (VII 88. 9-10) At sight of Ilā was mightily overcome with love, so leaving the lake, he went to the hermitage, there enquiring from her companions learnt who she was, then directed her companions to dwell there as Kīm-purusis, subsisting on fruits, roots, etc (VII. 88 12-24) धर्मात्मा (VII 88 16) द्विज (VII. 88. 20) मुनिपुङ्गवः (VII 88. 21). Her companions having disappeared communicated his love to her (VII 89. 3-4). Spent a month in her company (VII 89. 7-8) In reply to the Rājā's query (VII. 89. 9-11) said that overtaken by a storm he had taken refuge with him while his retinue had been destroyed (VII 89 12-14). In sweet words persuaded Ilā to remain there for a year (VII 89 19-20). अक्लिष्टकर्मा, ब्रह्मवादिन् (VII 89 21) परमबुद्धिमान् महायशाः (VII. 90. 1). वाक्यज्ञ, तत्त्वदर्शनः (VII 90. 6). On the birth of Purūravas (VII. 89. 22-25) consulted his learned friends with regard to Ilā (VII. 90 4-7).

BRĤADRATHA—Son of Devarāta and father of Mahāvīra (I. 71. 6-7).

BRĤASPATI—In accordance with Brahmā's request produced the Vānara Lord Tāra (I 17. 11). His protection invoked by Kausalyā on the eve of Rāma's exile (II 25. 11). Saluted by Sītā on the appearance of Hanūmān as Rāma's messenger (V. 32. 14). Cured the Devas wounded in the struggle with Asuras (VI. 50. 28).

BRAHMA-DATTA—Son of the great Ṛṣi Cūlin and the Gandharvī Somadā (I. 33. 18). Resided in

Kāmpilya (I. 33. 19). Married the hundred daughters of Kuśanābha (I. 33. 22) Sent back by Kuśanābha accompanied by his wives and priests (I 33. 25)

BRAHA-MĀLA—Name of a country Sugriva asked Vinata to go there in quest of Sitā (IV 40 22)

BRAHMA-RĀKSASAS, THE—Knower of the Vedas; when they find any fault in the process of performance of sacrifices, they create disturbances; learned: छिद्र हि मृगयन्ते स्म विद्वांसो ब्रह्मराक्षसाः (I 8 17). [“यज्ञादिषु मन्त्रक्रिया-लोपादिना राक्षसत्वं प्राप्ता ब्राह्मणा ब्रह्मराक्षसा विद्वांसो यज्ञतन्त्रज्ञाश्छिद्रमपचारं मृगयन्ते । ते चेष्टपचारं दृष्ट्वा स्वयं तेषु प्रविश्यापचारधारा संपादयन्ते” — तिलक-व्याख्या]. Well-versed in the Vedas, their six Angas and performance of important sacrifices; reciter of Vedas : षडङ्गवेदविदुषाक्रतुप्रवरयाजिनाम् । शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्म-रक्षसाम् (V. 18. 2).

BRAHMA-ŚATRU—A Rākṣasa Chief whose house was burnt down by Hanūmān (V. 54. 15).

BRAHMA-HATYĀ—On the death of Vṛtra at the hands of Indra (VII. 85. 14) overtook him (VII. 85. 16). On the purification of Indra by means of a Horse Sacrifice (VII 86. 9) asked the Devas to suggest places where she could reside (VII 86. 10). In response to the desire of the Devas (VII 86. 11) signified her intention to reside in flooded rivers during the four months of the rainy season on earth for all times to come, in women for three days in the month, and in those who murder the Brāhmanas on false pretence (VII. 86 12-16).

BRAHMĀ—Through whose favour Hanūmān set himself free when captured by the Rākṣasas (I. 1 76) Appeared before Vālmiki. लोककर्त्ता, स्वयंप्रभुः, चतुर्मुखः, महतेजा. (I. 2. 23). भगवान् (I. 2. 26) Asked him to compile the

Rāmāyaṇa (I 2. 30-38) Used to pay munificently the officiating priests on the occasion of sacrifices (I. 14 44) Granted an interview to the Devas, Gandharvas, etc., assembled in the Putrestī Sacrifice of Daśaratha (I. 15 4-5). On hearing the reports about the growing power of Rāvaṇa (I 15. 6-11) assured them that he would meet his death at the hands of a man (I 15 12-14) लोकपूर्वजः (I 16. 4). पितामहः (I. 16. 6) Being pleased with the austerities of Rāvaṇa, granted him a boon that he was to meet his death at the hands of a man (I 16 5). Viṣṇu having consented to take his birth as a son of Daśaratha asked the Devas to produce Vānara children on the Gandharviṣ, Apsarās, Yakṣinīs, Vidyādhari, etc. (I. 17 1-6) Created the bear Jāmbavān from his yawn (I. 17 7) Created the Mānasa Lake on the Kailāsa hills at will (I. 24. 8-9). Approached Mahādeva with other gods, when He was enjoying the company of Umā (I. 36 7) Approached by the gods in quest of a Commander-in-chief (I. 37. 1-2). In reply to the representation made by the gods (I. 27 2-4) said that the curse pronounced by Umā would not go amiss and assured them that Agni in co-operation with the Ākāśagangā (Milky Way) would bring about the birth of the Commander, and that this would lead to a quarrel with Umā (I 37.5-8) The Devas, Asuras, Nāgas and Gandharvas lodged with him a complaint against Sagara's sons who were digging the earth in quest of the missing sacrificial horse (I 39 23-26). In reply said that the Lord Mādhava whose queen is this entire earth, upholds it day and night as Kapila and that the princes would be consumed by the fire of his wrath (I 40 2-4). Being pleased with the severe austerities practised by Bhagīratha appeared before him accompanied by other gods and offered boons. प्रजानां प्रभुः, ईश्वरः

(I. 42. 14-16). सर्वलोकपितामह (I 42 21) Granted him boons that Sagara's sons would attain heaven by having their ashes washed by the Gangā and that the line of the Ikṣvākus would continue (I. 42. 22). Introduced Gangā to Bhagīratha, but at the same time advised him to employ Hara to break her force as none else in the world were capable of doing that (I. 42. 23-25). Appeared before Bhagīratha in the Nether world (I. 44. 2) Praised him profusely for having accomplished what was left unfinished by his illustrious predecessors; promised undying fame in this world and heaven after death and advised him to offer water in honour of his grand-fathers (I 44. 3-15). देवेशः, सर्वलोकपितामहः महायशः (I. 44. 16). Recognised Viśvāmitra as a राजर्षि (I. 57. 4-7). Recognised him as a Ṛṣi (I. 63 1-3). सुमहातेजः (I. 63, 2). देवेशः (I 63.3). On the recommendation of the gods designated Viśvāmitra a महर्षि (I 63. 16-19). In reply to Viśvāmitra's enquiry told him that he had not till then obtained mastery over the senses (I 63 21-22) Recognised Viśvāmitra as a ब्रह्मर्षि and granted him long life (I 65. 18-21). अव्यक्तप्रभवः, शाश्वतः, नित्यः, अव्ययः (I. 70 19). His son was Marīci (I 70. 20) To satisfy the curiosity of gods sowed the seed of enmity between Śiva and Viṣṇu (I. 75.14-16) सत्यवतां वरः (I 75 16). Came to witness the duel between Rāma and Paraśurāma (I. 76. 9).

His protection invoked by Kausalyā on the eve of Rāma's exile. धाता विधाता (II. 25. 8) भूतकर्त्ता (II. 25.25). प्रजापति (II. 34 24). Gave numerous divine weapons to Rāma when he killed the son of Timidhvaja (II. 44 11). The women attending on him invited by Bharadvāja to help him in entertaining the army of Bharata (II. 91 18). Sent 20,000 girls who were profusely provided with ornaments (II. 91. 43).

Pleased with the asceticism of Virādha, granted him a boon making him proof against all weapons (III 3 6) Received warmly the sage Śarabhanga when he proceeded to the Brahma-loka after perishing in the flames (III 5 42) His temple at Agastya's hermitage visited by Rāma (III 12 17) Rāvana at the conclusion of his penances presented him with his heads. स्वस्मू (III 32 18) When Rāvana pulled Sītā by the hair exclaimed "My will is done" (III 52 10-11) [Eager to save the life of the abducted Sītā, asked Indra to feed her with the divine food (III 56(a) 1-7)] Being pleased with the penance of Kabandha, blessed him with a long life (III. 71 8-9) In olden times created the Rsyamūka hills (III. 73 32)

सर्वलोकनमस्कृतः (IV 34 11). Cursed the Asuras of the Iksu Ocean to live in continuous starvation (IV. 40 37). देवेश dwelt on the Somagiri hills in the north, surrounded by the Brahmarṣis (IV. 43 55) Pleased with Maya for his asceticism granted him mastery in the Śilpa-śāstras (IV. 51. 13). On the death of Maya, gave his houses and gardens to Hemā (IV 51 15). Granted Hanūmān a boon by which he became a proof against weapons (IV. 66. 27).

Saluted by Hanūmān before he leapt across the sea (V. 1. 8). Granted a boon to Surasā that none would escape her jaws (V. 1. 144). Created Hanūmān for destroying Simhikā (V. 1. 187) Foretold the presiding deity of Lankā that as soon as she was vanquished by a Vānara, she was to know that evil days had come for the Rākṣasas (V. 3. 46-47) His words never go unfulfilled (V. 3. 48). Viśvakarma built the Puspaka car for him and he transferred it to Kuvera as a mark of favour (V. 9. 11-12). Saluted by Sītā on the appearance of Hanūmān

as Rāma's messenger (V. 32 14) Granted the boon of immortality to Dvivida and Mainda to please the Aśvins (V. 60. 2-3).

Cursed Rāvaṇa for dishonouring Puṇjikasthalā (VI 13. 13-14). वेधा. (VI 13 13) Warned him against the danger that Rāvana had to meet with from a man (VI. 60 6-7). On hearing the representation of the Devas headed by Indra, decreed that Kumbhakarṇa should sleep on for the well-being of the universe, then at the intercession of Rāvana conceded that he was to wake up for a day once in six months (VI. 61.18-28). Pleased with his austerities presented Indrajit with the Brahma-śiras weapon and swift-going horses (VI. 85. 12). Foretold that Indrajit would meet his death at the hands of the enemy who attacked him at the Nīkumbhilā before he could finish his sacrifices there (VI 85. 14-15) Being pleased with the prayers offered by the Devas said that from that very day the Rākṣasas and the Dānavas would not stalk about the three worlds fearlessly (VI. 94 31-33) सर्वस्य लोकस्य कर्त्ता, ब्रह्मविदां वरः (VI 117. 3) Appeared before Rāma and admonished him for ill-treating Sītā (VI. 117. 3-9). In reply to Rāma's enquiry (VI 117. 10-11) identified him with Viṣṇu, and Sītā with Lakṣmī and reminded him that he had assumed human form to destroy Rāvaṇa (VI. 117. 12-32)

Pleased with the austerities of Kuvera offered to grant him boons (VII. 3. 13-14). Granted his prayers and made him the fourth guardian of the world and presented him with the Puspaka car (VII 3. 16-21). सलिलसम्भवः, पद्मसम्भवः, प्रजापतिः . Created animate beings for the protection of his creation (VII. 4. 9) In reply to the enquiries of his freshly created beings (VII. 4. 10) asked them to protect the human beings carefully

(VII 4 11) Then he called them Rākṣasas because they had promised to protect (रक्षाम्) and Yakṣas for they were inclined to perform sacrifices (यक्षामः) (VII 4 12-13) विभुः, चतुर्वक्त्रः, ब्राह्मणवत्सलः. Pleased with the austerities of Mālyavān brothers granted them boons of victory and immortality (VII 5. 12-15) Prevented Rāvaṇa from offering his tenth head as the final sacrifice, and offered to grant him boons (VII. 10 12-14) Refused to confer the boon of immortality on Rāvana (VII 10 17) Granted the favours asked for by Ravana, further substituted his lost heads and also granted a boon by which he could fulfil his desires (VII 10. 18-25) Offered to grant boons to Vibhīṣaṇa (VII 10 27-28) Conferring the boons of immortality on Vibhīṣaṇa proceeded to Kumbhakarna (VII. 10. 33-35). On the representation of the Devas (VII 10. 36-40) remembered Sarasvatī and when she appeared asked her to influence the speech of Kumbhakarna (VII. 10 41-43), and then offered to grant him boons (VII. 10 43-44) Granting his prayer disappeared (VII 10 45) Came to witness the struggle between Yama and Rāvana (VII. 22 17) When Yama was ready to strike Rāvaṇa with the Kāla-danḍa (VII 22 31-36) stopped him for the good of the creation (VII 22 37-45) Mediated when the Nivātas and the Kavacas were fighting without intermission for a year and established peace between them (VII 23 10-13) त्रैलोक्यगतिः, अव्ययः, वृद्धः (VII. 23. 10-11). Prevented Rāvana from attacking Candra and then communicated to him a Mantra that gave victory over death (VII. 23 (d). 22-50) Approaching Rāvaṇa accompanied by the Devas asked him to name his terms for releasing Indra (VII. 30. 1-7) Refused to grant immortality to Indrajit (VII. 30 9-10) On finding Indra crest-fallen (VII. 30 17) said that his rape on Ahalyā had resulted in this humiliation

and then asked him to return to heaven after performing the Vaisṇava Sacrifice (VII. 30. 18-49). In reply to the representation made by the Devas (VII. 35 53-57) explained the cause of the stoppage of Vāyu and then proceeded to propitiate him (VII. 35. 57-65). Affectionately raised Vāyu and touched the wounded child by the hand (VII. 36. 3) वेदविद्, लम्बाभरणशोभी (VII 36. 3). To please Vāyu asked the assembled Devas to grant boons to the child. त्रियुग्मः, त्रिकुत्, त्रिधामा, त्रिदशार्चितः (VII. 36. 7-9). Granted him a long life (VII. 36, 20). Retired after paying compliments to Vāyu (VII. 36. 21-25). जगद्गुरुः (VII. 36.21). His mansion stood on the middlemost peak of the Meru (VII. 37. (a) 7-8) A Vānara was born when he rubbed on his limbs the drop of tear that had trickled from his eyes while practising Yoga (VII 37 (a). 8-10). पद्मयोनिः, चतुर्मुखः, भगवान्, लोककर्त्ता (VII. 37 (a). 8-10) Asked him to live in the hills nearby subsisting on roots and fruits (VII. 37 (a). 11-13). Greeted R̥kṣa-rāṭ along with his sons and sent them to Kīṣkindhā to rule over the Vānaras (VII. 37 (a). 45-52).

In reply to Vasiṣṭha's appeal (VII. 56. 5-9) advised him to enter the energy of Mitrāvaruṇa for getting back his physical body (VII. 56. 9-10). देवदेवः (VII 56.6) स्वयंभूः अमितप्रभः (VII. 56. 9). To the assembled Devas, etc. (VII. 69. 20-22), narrated the history of the divine weapon and set at rest their fear (VII. 59. 23-29). देवदेवेशः वरदः प्रपितामहः (VII. 69. 22). In reply to Śveta's query (VII. 78 12-13) said that as he had fattened his own body at the expense of others, he was destined to feed on his own corpse, till he met Agastya (VII. 78. 14-19). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII. 97. 7). On the disappearance of Sītā (VII. 97. 17-26) soothed the feelings of Rāma and

advised him to listen to the latter portion of the Rāmāyaṇa for obtaining a knowledge of his future life (VII 98 11-23). Came to the Sarayū to receive Rāma with thousands of divine cars (VII. 110 3-4) Welcomed Rāma and his brothers and invited them to merge themselves in the great energy of Viṣṇu (VII 110. 8-11). In compliance with Viṣṇu's request (VII 110 16-17) admitted his followers to the Santānaka heaven (VII. 110. 18-19). Admitting all to heaven retired (VII. 110.28).

BRĀHMAṆA, THE OLD—Never told an untruth, nor was ever jealous, never committed a sinful act with respect to any living being. On the death of his only son, carried his corpse to the palace gate and began to weep aloud holding the king responsible for his untimely death (VII. 73. 2-19).

BH

BHAGA—His protection invoked by Kausalyā during Rāma's sojourn (II. 25. 8). His temple at Agastya's hermitage was visited by Rāma (III. 12. 18).

BHAGĪRATHA—सुधार्मिक, son of Dilipa (I. 42. 7; 70 38) Appointed king by his father (I. 42 10). राजर्षिः, धार्मिकः (I. 42. 11). Practised austerities for a long time at Gokarna with a view to beget a son and to bring down the Gangā (I. 42. 11-13). सुव्रतः (I. 42 16). In reply to Brahmā's offer (I. 42 14-16) prayed that the sons of Sagara might attain heaven by having their ashes washed by the Gangā and that the line of the Ikṣvākus might continue महाबाहुः (I 42 18-20). Boons conferred. इक्ष्वाकुकुलवर्धनः (I 42 21-22), but asked to employ Mahādeva to break her force as the Earth was not capable of doing so (I. 42. 23-24). Introduced to Gangā (I. 42 25). On the withdrawal of Brahmā practised austerities for a year standing on the toe (I. 43. 1). Śiva

being pleased consented to receive the Gangā on his head (I. 43. 3) Finding that the Gangā was lost in the labyrinth of the matted hair on the head of Śiva, began to practise austerities again, till pleased with him Śiva released her (I. 43. 8-11) One of the seven streams into which Gangā divided herself, followed the wake of the divine car in which Bhagīratha was seated (I. 43. 14). Gangā followed his lead (I. 43. 15, 30-33), followed hard by Ṛṣis, Daityas, Dānavas, etc. (I. 43. 31-33). After being released by Jahnu (I. 43. 34-38) she followed him till he reached the sea (I. 43. 39) To fulfil his mission took her carefully to the nether world राजर्षिः (I. 43. 40). Saw the remains of his grandfathers (I. 43. 41) Followed by the Gangā went to the spot where they had been reduced to ashes (I. 44. 1). As soon as the ashes had been washed by the Gangā, Brahmā appeared there (I. 44. 2). Praised the Rājā highly for having accomplished what had been left unfinished by his illustrious predecessors and advised him to perform the ceremony of offering water in honour of his grandfathers (I. 44. 3-15). नरशादूलः (I. 44. 3). मनुजाधिपः (I. 44. 7). अनघ. (I. 44. 11). पुरुषर्षभः (I. 44. 12). अरिन्दमः (I. 44. 13). नरोत्तमः (I. 44. 14). राजर्षिः, महायशः (I. 44. 17). On the departure of Brahmā (I. 44. 16) performed the water offering ceremony in order of descent (I. 44. 17) Went back to his kingdom and took up the reins of the government (I. 44. 18). His son was Kakutstha (I. 70. 39).

BHADRA—(1) One of the regional elephants who supported the earth on the head on the north. Honoured by the sons of Sagara; हिमपाण्डुरः, भद्रं वपुः (I. 40. 22-23).

BHADRA—(11) A courtier of Rāma who with light talks sought to divert his master (VII. 43. 2). In reply to Rāma's query (VII. 43. 4-9) said that citizens spoke

mostly on the destruction of Rāvana (VII. 43. 7-8) Hard pressed by Rāma (VII. 43. 9-11) said that they did not approve of his reclamation of Sītā (VII. 43 12-20).

BHADRA-MADĀ—A daughter of Krodha-vaśā and Kaśyapa (III 14. 21) Mother of Irāvati (III 14 24)

BHAYĀ—महाभया, sister to Yama, married to Heti and gave birth to Vidyut-keśa (VII- 4 16-17).

BHĀRUṆḌA—A forest through which Bharata passed on his way back from Kekaya (II. 71 5)

BHARATA—(i) यज्ञस्वी, son of Dhruvasandhi and father of Asita (I 70 27)

BHARATAS, THE—(ii) A country in the north to which Sugriva sent Śatabala and others in search of Sītā (IV 43. 11).

BHARATA—(iii) Kaikeyī insisted on his nomination as King (I. 1 22) On the death of Daśaratha made King by the Brāhmaṇas headed by Vasiṣṭha, but as he did not wish to usurp the rightful position of Rāma, approached him and persuaded him to accept the crown (I. 1. 33-36). महाबलः, वीरः, रामपादप्रसादकः (I 1.34) आर्यभावपुरस्कृतः (I. 1. 35). Rāma having refused, returned with his sandals and set himself up at Nandigrāma (I 1. 36-39). Hanūmān brought a message for him from Rāma (I. 1. 87). His visit to Rāma in exile foreseen by Vālmiki (I. 3. 16). His installation of Rāma's sandals and residence at Nandigrāma foreseen (I. 3. 17). Born of Kaikeyī. सत्यपराक्रमः, साक्षाद्विष्णोः चतुर्भागः, सर्वैः गुणैः समुदितः (I. 18. 13). प्रसन्नधीः, मोनलग्ने पुष्ये जातः (I. 18. 15). Naming ceremony (I. 18. 21). Dearer than life to Satrugghna (I. 18. 32,33). At the suggestion of Viśvāmītra (I. 72. 1-8),

Janaka consented to marry Māṇḍavī—a daughter of Kuśadhvaja—to him (I. 72 9-12). रूपगौवनशाली, लोकपालसमः, देवतुल्यपराक्रमः (I 72. 7). His maternal uncle came to see him (I 73 1-6) Married to Māṇḍavī (I 73. 31-32) Returned to Ayodhyā and was received publicly (I. 77 6-9) Enjoyed with his wife and attended on his father (I 77 14-15). Permitted by Daśaratha to proceed to Kekaya with his uncle Yudhājit (I. 77 15-17) Taking leave of his father, mothers and Rāma started with Śatrughna. शूरः, नरश्रेष्ठः (I. 77 18-19)

Though treated as a son by the uncles who took care to supply all his wants, pined for the old Daśaratha (II. 1. 2-3) Daśaratha also continually remembered him. महेन्द्रोपमः (II. 1. 4) सतां वृत्ते स्थितः, ज्येष्ठानुवर्ती, धर्मात्मा, सानुक्रोशः, जितेन्द्रियः (II. 4 26). Daśaratha's desire to celebrate the coronation of Rāma in his absence (II. 4. 25-27). Being the second son, he was the next claimant to the throne (II. 8. 7). महात्मा (II 12 21) रामादपि धर्मतः बलवत्तरः (II 12. 62). धर्मात्मा, सर्वभूतप्रियंवदः (II 24. 22) धर्मरतः (II 24 23). पितृवंशचरित्रज्ञः (II 37 31) कल्याणचारित्रः, कैकेयानन्दवर्धनः, ज्ञानवृद्धः, वयोबालः, मृदुवीर्यगुणान्वितः, भयापहः, राजगुणैर्युक्तः (II. 45. 7-9 . धर्मात्मा (II. 46 7) His saintly character referred to (II. 46 8) Decried by the ladies of Ayodhyā (II 48. 28). Rāma left a message for him with Sumantra (II 52 34-36) His lot envied by Rāma (II 53 11-12). Rāma's parting message to him repeated by Sumantra in the presence of Daśaratha (II. 58 21-24) महाबाहुः इक्ष्वाकुकुलनन्दनः (II. 58 22). At the time of Daśaratha's death he was in Kekaya (II 67 7) Messengers sent to bring him back (II 68.3) On the night on which the messengers reached the town, dreamt evil dreams (II. 69 1). Was greatly upset as a result (II 69. 2). In reply to an enquiry made by a friend narrated his experiences (II 69 6-21). The messengers received by him (II 70. 2) After honouring

them with presents enquired of them about the welfare of Daśaratha, Rāma, Lakṣmaṇa, Kausalyā, Sumitrā and Kaikeyī (II. 70. 6-10) Proposed taking leave of the King (II 70 13) Did so (II 70 14-15) In a hurry did not appreciate the presents offered by his grandfather (II 70 24). His mind was not at rest because of the arrival of the messengers and the evil dreams (II 70. 25). Leaving his own apartments stood on the King's Way, bade farewell to his uncle and grandfather, took his seat on the chariot along with Śatrughna and started for Ayodhyā followed by a numerous retinue (II. 70 26-39) His journey from Rājagṛha to Ayodhyā described (II 71. 1-18) Was struck with the gloomy appearance of the city (II 71 19-31) Entered the city by the Vaijayanta gate where he was received by the gate-keepers (II. 71 32-33). Disconsolate at the gloomy appearance of the town (II. 71. 35-43). Entered the palace (II 71. 44) Became sad on the deserted appearance of the palace (II. 71 45-46). वीर्यवान् द्युतिमान् (II 71 1) श्रीमान् (II 71 2). भद्रः (II. 71 8) नरव्याघ्रः (II 71 15). Not finding his father in his apartments went to his mother's (II. 72. 1) Touched the feet of his mother धर्मात्मा (II 72 3) राजीवलोचनः (II 72 7) In reply to Kaikeyī's enquiries (II 72 4-6) said that he had reached Ayodhyā after spending seven nights on the way, that her father and brother were doing well and that he impelled by the messengers, had left behind his retinue. Then he made enquiries regarding his father (II. 72 8-13). धर्माभिजनवान् शुचिः (II. 72. 16). महाबाहुः (II. 72 17) देवसंकाशः (II 72 22). Wept to hear of Daśaratha's death (II. 72. 16-22). मातङ्गसंकाशः, चन्द्रार्कसदृशः (II 72 23). Enquired of what disease he had died, the whereabouts of Rāma and of the dying words of the late King (II. 72 26-35). Enquired again regarding the whereabouts of Rāma, etc (II 72. 39-40, 43-45). Rebuked Kaikeyī for bringing

about the death of Daśaratha and Rāma's exile. Then to take revenge expressed his desire to bring back Rāma from the forests and to instal him on the throne (II 73. 2-27). Then he began to cry aloud with grief (II 73. 28). Cursed and abused her vilely : tried to drive home the fact how Kausalyā had been injured by her, then promised to set it right by installing Rāma on the throne and himself retiring to the forests (II. 74. 2-34). So saying he fainted out of anger (II. 74. 35-36) परतपः (II. 74. 36). Coming to himself looked at his mother and then told his companions that he neither wanted the throne, nor would act according to the suggestions of Kaikeyī; that he never knew that Daśaratha intended to crown Rāma as he was away at that time, nor did he know anything about the exile of Rāma, etc. (II. 75. 1-4). So saying accompanied by Śatrughna, proceeded towards Kausalyā's apartments and finding her lying unconscious embraced her (II 75. 8-9). In reply to Kausalyā's words of grief (II 75. 10-16) swore by all conceivable means that he had no hand in the affair (II. 75. 17-59). आतृ-वत्सलः (II. 75. 63). So saying he dropped down unconscious at the feet of Kausalyā and spent the whole night in grief (II 75. 64-65). At the suggestion of Vasiṣṭha (II. 76. 1-2) commanded his men to make arrangements for the cremation ceremony of Daśaratha. धर्मवित् (II. 76. 3). On seeing the corpse lamented bitterly (II 76. 5-9). Ceased from weeping at Vasiṣṭha's request (II 76. 12). Performed the Tarpaṇa ceremony (II. 76. 23). On the expiry of the period of mourning performed the Śrāddha ceremony on the twelfth day and bestowed various gifts on Brāhmanas (II. 77. 1-3). On the morning of the thirteenth day wept aloud and lamented bitterly when he approached the spot of cremation to pick up the burnt bones (II. 77. 4-8). Raised by the courtiers from the ground (II 77. 9-10). Consoled by Vasiṣṭha (II. 77. 20-23). Instructed

by priests did other works with the help of the courtiers (II 77 25-26) His refuge sought for by Kaikeyī (II 78 20) Restrained Śatrughna from belabouring Mantharā any more (II. 78 21-23) On the fourteenth day after the death of Daśaratha, when offered the throne by the royal officers, humbly declined in favour of his elder brother, Rāma, and expressed his desire to go to the forest and bring back Rāma after crowning him there For this purpose ordered that the workmen should be directed to lay out a road (II 79 6-13) Being roused from sleep in the small hours of the night following which Vasistha intended to crown him, was overtaken with extreme grief and saying that he was not the King, mourned the death of Daśaratha and the exile of Rāma (II. 81. 1-7). Cheered by the people when he proceeded towards the court (II 81. 15) Shone brilliant when he appeared in the court (II. 81. 16) बुद्धिसम्पन्नः (II 82 1) कलहसस्वरः युवा (II 82 10). In reply to Vasiṣṭha's suggestion that he should forthwith occupy the throne (II 82 48), said that he could not ascend the throne which was the just inheritance of the saintly Rāma, and expressed his intention to set right his mother's misdeeds by bringing back Rāma from the forests (II 82 9 16). He also said that if he failed to bring back Rāma, he would live in the forests and that he wanted to start at once (II 8'. 18-20) Saying this he asked Sumantra to mobilise the army (II 82 21-22). Asked Sumantra to make ready his car (II 82 27). सत्यधृतिः, प्रतापवान्, दृढसत्यविक्रमः (II 82. 29) Commanded Sumantra to ask the generals to collect their men as he was anxious to bring back Rāma without the least possible delay (II. 82. 30). On the day following started for the forests in his car with a large following (II. 83 1-5) Broke his journey on the banks of the Gaṅgā at Śṛṅgaverapura, being desirous of performing the

Tarpaṇa ceremony in honour of his father (II. 83. 19-26) वाक्यकोविदः (II 83. 22). At the suggestion of Sumantra, sent for Guha (II. 84. 14) महाप्राज्ञ. (II. 85 1) Thanked Guha for his offer of hospitality, then asked him to direct him to Bharadvāja's hermitage (II 85. 2-4). आकाश इव निर्मलः (II 85. 8) Assured Guha that he had never entertained feelings of hostility against Rāma whom he regarded as his father On the contrary he was going to persuade him to come back (II. 85 9-10) Highly praised Guha (II 85. 12-13) At night slept with Śatrughna (II 85 14-15). But could not sleep on account of grief (II 85 16-21). Consoled by Guha. महानुभावः (II. 85. 22) धर्मप्रेक्ष्य (II 85 16). अप्रमेयः (II 86 1) Fell into a deep reverie on hearing Guha's story (II. 87 1). सुकुमारः, महासत्त्व, सिहस्कन्ध, महाभुजः, पुण्डरीकविशालाक्षः, तरुणः, प्रियदर्शन (II 87 2) Fainted after some time (II 87. 3) Soon came to his senses and consoled Kausalyā, then asked Guha to tell him where and on what bed Rāma, etc, spent the night and what they lived on (II. 87. 12-13) When Guha had finished his story, examined Rāma's bed at the foot of the Ingudī tree (II 88 1). Gave way to a violent fit of grief on account of the banishment of Rāma and Sitā, and praised Lakṣmaṇa for his devotion, said it was the might of Rāma that was protecting Ayodhyā—undefended as the town was just then, took a vow to lie down on bare ground, live on fruits and roots and to put on matted hair and bark from that day and to spend the latter part of his life in the forests while Rāma and Lakṣmana would govern the kingdom, also promised to reside in the forests for good if Rāma refused to come (II. 88. 2-30). Spending the night there at day-break asked Śatrughna to get up and after summoning Guha requested him to arrange for the crossing of the Gangā (II. 89. 1-2) In reply to Guha's enquiry said that he had slept

well and requested him to arrange for the crossing of the river (II. 89. 6-7) Crossed the river in a Svastika" boat brought by Guha himself (II 89 13) Arrived at the outlying forests of Prayāga within a few hours after sun-rise (II 89 21). Left his army there and departed for the hermitage of Bharadvāja in the company of priests and courtiers (II. 89 22). Leaving off his arms and wearing a pair of cloths, he walked on foot (II 90 2) At the sight of the hermitage left his ministers behind and proceeded with the priest alone (II. 90. 3). Saluted Bharadvāja (II 90 5). Received formally by the sage who enquired after his welfare (II 90 6-7) Enquired after the sage's welfare in return (II. 90 8). Expressed regret when Bharadvāja suspected him of harbouring evil intention towards Rāma. Assured him that it was done during his absence and against his will and that he was going to Rāma to persuade him to come back (II 90 14-18) Accepted Bharadvāja's invitation and agreed to halt there for the night (II 90 24) Politely refused the sage's offer to entertain him (II 91. 2). In reply to Bharadvāja's enquiry (II 91 3-5) said that he had left his army behind for fear of creating disturbance in the hermitage (II. 91 6-9) Brought his army there at the desire of the sage (II. 91 10). At the request of Bharadvāja entered the well-furnished palace with his priests and courtiers and became mightily pleased with the arrangements made (II 91 36-37). Having honoured the emblems of royalty and saluting the throne which he considered was being occupied by Rāma, took his seat near by holding the fly-whisk (II. 91. 38-39). Entertained with songs and dances by the Gandharvas and the Apsarās (II. 91. 41-51). Next morning waited on Bharadvāja with folded hands (II. 92. 1) In reply to the sage's enquiries

(II. 92. 2-3) said that he and his men were mightily pleased with the arrangements made for entertaining them and requested him to direct him to Rāma's lodging place in the Citrakūta (II 92 4-8) At the desire of Bharadvāja introduced his mothers severally (II. 92 19-27) पुरुषव्याघ्रः (II. 92 2) धार्मिकः (II. 92 19) वचनकोविद. (II 92. 20). Breathed hard with anger while introducing Kaikeyī नरशादूलः (II 92. 28). Took leave of the Ṛsi and commanded his men to get ready (II. 92. 32) Himself travelled in a litter (II 92 37) Thus travelled he, surrounded by the mighty army which appeared like a wide sea (II. 93 3-4). On reaching his destination described the scenic beauty of the Citrakūta hills to Vasistha and Śatrughna (II. 93. 6-19) and asked his men to discover the whereabouts of Rāma and Lakṣmaṇa (II. 93 20) When informed that the soldiers had seen trails of smoke (II 93. 22-23) he cried for a halt, and proposed to go there accompanied by Sumantra and Dhṛti (II. 93. 25). अमित्रबलमर्दन (II. 93. 24). Looked at the spot whence smoke was issuing (II. 93. 26). महाबलः महोत्साहः (II. 97. 2). भ्रातृवत्सलः रामस्य प्राणैः प्रियतरः (II 97. 9). Commanded the army to retire quietly without disturbing the peace of the spot (II. 97 29). Having disposed of the army, engaged Śatrughna and Guha with his followers to make a thorough search of the woodlands for Rāma and he himself also proposed to do the same with the help of the courtiers and priests, and said that till he could discover Rāma, etc., his mind would not find rest (II. 98. 1-13). So saying entered the forests on foot and located the position of Rāma's cottage by climbing on a Sāla tree (II 98 14-16) Mightily pleased he proceeded towards the spot with his companions (II 98. 17-18). Having posted his army went to see Rāma, describing the route to Śatrughna (II. 99 1) गुरुवत्सलः instructed Vasistha to bring his mothers (II. 99. 2). Caught sight of

Rāma's cottage (II 99 4-8) and thought that he had arrived at the spot indicated by Bharadvāja, beside the river Mandākinī, infested with mighty elephants and peopled by the sages (II 99 9-13). Having arrived at Cītrakūta situated near the Mandākinī, lamented that he should have been the cause of Rāma's banishment and hoped to fall at the feet of Rāma, etc., that day (II. 99 14-17) Thus lamenting he stood before the cottage with its humble fittings and caught sight of Rāma seated in the Vīrāsana posture near the fire-altar along with Lakṣmaṇa and Sītā (II 99. 18-28). At the very sight of Rāma, gave vent to his pent-up feelings in a choked voice and lamented that of all persons Rāma should have been reduced to such penury and blamed himself for it (II. 99 29-36). So saying fell flat on the ground exclaiming "Ārya !", but overcome with grief he could speak no more (II. 99. 37-39). Embraced by Rāma and placed on the lap (II. 100 1-3). जटिलः, चीरवसनः (II. 100. 1). Being asked by Rāma and Lakṣmaṇa the reason of donning the matted hair and wearing barks as well as that of visiting the forest (II. 101. 1-3) requested Rāma to return with him to Ayodhyā and to occupy the vacant throne which rightfully belonged to him (II. 101. 4-13). Repeated the request and in this connection broke the news of father's death due to disappointment and asked him to perform the last rites and ceremonies in honour of the deceased (II. 102 1-9). Nursed Rāma when he fainted on hearing the news of his father's death (II 103 5) Asked Rāma to perform the last rites of his father (II. 103. 17) Followed Rāma to the Mandākinī to perform the water-offering ceremony (II 103. 24-25). When Rāma and Vasīṣṭha had taken their seat, he sat down with his followers with folded hands (II. 104. 29-30) Spending the night mournfully invited Rāma to accept the throne to please the people as he was the

born ruler of men (II. 105. 1-12) Finding Rāma determined not to return to Ayodhyā and accept the throne, Bharata with folded hands and bowed head appealed to him to accept the throne and thereby do the duty of a true Kṣatriya and of a dutiful son as well as to remove the stain attached to his mother. Then he pleaded his youth and his inexperience. At last proposed to crown him then and there in the presence of all and to take him to Ayodhyā (II 106 2-32) Finding Rāma firm, proposed to take to hunger-strike (प्रत्युपवेशनम्)—practised by the creditor Brāhmaṇa to realise his debts, and asked Sumantra to spread Kuśa grass on the doorway (II. 111 12-14) Finding Sumantra hesitating, himself spread the Kuśa grass to lie down (II. 111. 15). Invited the opinion of his numerous followers (II 111 19) Offered to remain for fourteen years in the forests in place of Rāma for honouring the desire of their father (II. 111. 24-26) Prompted by the Invisible powers (II 112 3-6) with folded hands proposed that Rāma should accept the throne and for the present appoint a representative to govern the kingdom during his absence (II 112 9-13). Saying this he fell at his feet and pressed him hard to accept his proposal (II 112. 14) राजशाहूलः (II 112 4). महाप्राज्ञः, महावृत्तः, महायशः (II. 112 5). Asked Rāma to place his feet on the pair of sandals which during his absence would look after the welfare of all (II. 112 21). Taking them away respectfully from Rāma, said that he would wait for his return for fourteen years clad in barks and with matted hair on, outside the city and that if he failed to return after that period, he would commit suicide (II 112 23-26) Took leave of Rāma placing the sandals on the head of a royal elephant. धर्मवित् (II. 112. 29). Took his seat on the car along with Śatrughna respectfully carrying the

sandals (II 113 1) Arrived at Bharadvāja's hermitage after rounding the Citrakūṭa hills (II. 113. 3-5) Saluted the sage respectfully. वीर्यवान् कुलनन्दन (II 113 6) In reply to Bharadvāja's enquiries (II. 113 7) said that Rāma was determined not to return, then at the intercession of Vasiṣṭha had appointed the sandals to represent him during his absence (II. 113 8-14). महात्मा (II. 113. 15) Highly praised by Bharadvāja for his high-mindedness (II 113 16-17) Took leave of him (II 113. 18-19) Crossed the Yamunā and the Gangā, then passing through Śrngaverapura arrived at Ayodhyā which appeared to him dull, dark and cheerless (II. 113 20-24). The deserted appearance of Ayodhyā noted by him (II 114 19-27). Entered the palace divested of Daśaratha with tears in his eyes (II 114 28-29). Having escorted his mothers to Ayodhyā, proposed to reside at Nandigrāma till the return of Rāma (II 115 1-3). His proposal having been approved by the counsellors (II 115 4-6) asked the charioteer to get the car ready (II. 115 7) Taking leave of the mothers started for Nandigrāma accompanied by Śatrughna and his counsellors (II. 115. 8-9), carrying the sandals on head (II. 115. 12) Having arrived there, said that the realm had been deposited with him as a trust and that the sandals would look after the welfare of the people (II 115 13-14) Then holding up the sandals he addressed the people in the same strain (II. 115 15-30). Began to reside there clad in barks and donning matted hair, with his court, regarding the sandals as the living representative of Rāma (II. 115 21-24).

His vow of asceticism admitted by Lakṣmaṇa (III. 16 27-34) पुरुषव्याघ्रः, धर्मात्मा (III 16 27) अत्यन्तसुखसवृद्ध सुकुमारः (III. 16 30). पद्मपत्रेक्षणः, श्यामः, श्रीमान्, निरुदरः महान्, धर्मज्ञः, सत्यवादी, ह्रीनिषेधः, जितेन्द्रियः (III. 16 31). प्रियाभिभाषी,

मधुरः, दीर्घबाहुः, अरिन्दमः (III. 16 32). Gave a lie to the proverb that 'men inherit the character of their mothers' (III. 16. 34). Rāma's anxiety to meet him again (III. 16. 39-40)

सत्यवान्, ऋजु, धर्मकामार्थतत्त्वज्ञः, निग्रहानुग्रहे रतः (IV. 18. 7) नयश्च विनयश्च उभौ यस्मिन् सत्यं च सुस्थितम्, देशकालवित् (IV. 18 8). नृपतिशार्दूलः, धर्मवत्सलः (IV. 18. 10). Remembered by Rāma (IV 28. 55).

As seen by Hanūmān—चौरकृष्णाजिनाम्बरः, दीनः, कृशः, आश्रमवासी, जटिलः, मलदिग्धाङ्गः, भ्रातृव्यसनकर्षितः, फलमूलाशनः, दान्तः, तापसः, धर्मचारी, समुन्नतजटाभारः, बल्कलाजिनवासाः, नियतः, भावितात्मा, ब्रह्मर्षिसमतेजाः (VI. 125 29-32). Ruled over the entire world in the name of Rāma's sandals with the help of officers (VI. 125. 32 34) Hanūmān having informed him about the safe return of Rāma (VI. 125. 36-39) fainted for joy, then coming to himself embraced him and drenched him with tears and gave valuable gifts to him (VI 125 40-46). Delighted at hearing the name of Rāma after so many years, enquired how the union between Rāma and the Vānaras was brought about (VI. 126. 1-3) On hearing the account of Hanūmān (VI. 126. 4-54) exclaimed that his heart's desire was fulfilled (VI 126. 55). सत्यविक्रमः, परवीरहा (VI 127. 1) Then ordered Śatrughna to offer the thanksgiving oblations to all temples and Caityas, to decorate the town profusely and to accord a public reception to Rāma (VI. 127.1-5). Went to Nandigrāma to receive Rāma carrying the sandals on the head accompanied by his officers, citizens, etc. (VI. 127.16-22) After sometime enquired of Hanūmān if he spoke the truth as he could see no trace of Rāma till then (VI. 127 22-24) As soon as the car drew near offered oblations and foot-wash to Rāma and respectfully saluted him (VI. 127. 35-37) When the car landed on earth, once more saluted and then embraced Rāma, then saluted

Lakṣmana and Sītā and then embraced the Vānara chiefs and courteously received Sugrīva and Vibhīṣana (VI 127. 38-47) Helped Rāma to wear the sandals and declared that that day he was relieved of the trust deposited with him (VI. 127 53-56) With folded hands begged of Rāma to accept the throne pleading his inability to continue the charge (VI. 128 1-11) Shaved, bathed and dressed (VI 128 14-15). Held the reins of the horses that drew Rāma's chariot (VI 128 28) Under instructions from Rāma (VI 128. 45) accommodated Sugrīva in Rāma's garden-house and requested him to despatch the Vānaras for fetching sea-water (VI 128. 46-48) Was appointed Crown-Prince on the refusal of Lakṣmana (VI. 128. 93)

Attended the court on the day following Rāma's coronation (VII 37 17) Gathered together the feudal chiefs on the abduction of Sītā (VII. 38 24-25) Brought to Ayodhyā the rich presents offered by the chiefs (VII. 39 11). Praised Rāma for the thriving condition of the state (VII 41 17-22). At the desire of Rāma (VII 44 6-7) immediately set forth for the palace (VII 44 7-8) Being showed in, found Rāma greatly agitated; then bowed down at his feet, was embraced in return and offered a seat (VII. 44 14-18) On hearing Rāma's words (VII 44 17-20) became curious to know what he had to say (VII 44 21) In reply to Rāma's call for service (VII 62 7-8) offered to destroy Lavana (VII 62 9). In accordance with Rāma's direction (VII 63. 9-11) made the necessary arrangements for Śatrughna's coronation (VII 63. 12). Went to see off Śatrughna (VII 72 21) On the arrival of Rāma, went to see him and was duly received (VII 83 1-2) Did not fall in with the proposal of Rāma to celebrate the Rājasūya (VII. 83. 2-8) for that would bring

on a war of destruction (VII. 83. 9-15). His curiosity being aroused by the story of Ila as recited by Rāma (VII 87. 1-29) further enquired what became of him (VII 88 1-3). Was moon-struck at the recital of the story (VII. 89. 1) On hearing the birth-story of Purūravā (VII 89 1-25) further asked what became of Ila (VII. 90 1-2). In accordance with Rāma's instruction (VII 91. 19-26) proceeded to the sacrificial area (VII 91. 27). Attended on the royal guests (VII 92. 5). At the desire of Rāma (VII. 100. 14-19) started for the land of the Gandharvas with his sons at the head of a large army (VII. 100. 20-24). Reached Kekaya in a fortnight (VII. 100 25). Invaded the land of the Gandharvas in conjunction with Yudhājit (VII. 101. 1-3). At the end of a week destroyed 3 crores of Gandharvas (VII. 101. 5-8). Annexed the land and founded two capitals, Takṣaśilā and Puṣkalāvata from which his sons ruled over the Gāndhāra country. Returned to Ayodhyā after five years and reported the matter to Rāma (VII. 101. 10-18). At the desire of Rāma (VII 102. 1-4) proposed to instal Prince Angada in Kārupatha and Prince Candraketu in Candrakānta (VII. 102. 5-6). Went to the war (VII 102. 10). Remained with Candraketu for a year, then returned to Ayodhyā (VII. 102. 12-14). Thus merrily lived on for 10,000 years (VII. 102. 15-17). Mortified to hear the proposed abdication of Rāma in his favour (VII. 107 1-3) refused to accept the throne and proposed to instal Lava and Kuśa instead, sending messengers at the same time to Śatrughna to inform him about their impending retirement (VII. 107. 5-8). Accompanied Rāma on the occasion of his Great Renunciation (VII 109. 11).

BHARADVĀJA—(1) A sage of Citrakūṭa according to whose advice Rāma set up his abode there (I 1. 31). On his way home from Lankā Rāma broke his journey in his hermitage and sent Hanūmān to Bharata to inform him about his arrival (I 1. 87) His meeting with Rāma foreseen by Vālmīki (I. 3 15, 37) Rāma found the sage seated in the midst of his disciples after worshipping the fire. महात्मा, ऋषिः, संशितव्रतः, एकाग्रः, तपसा लब्धचक्षुः (II. 54. 11-12) Received Rāma, etc, hospitably and offered them various presents (II. 54. 17-19). धर्मत्मा (II. 54 17). तप्तपाः (II. 54. 18) मुनिः (II 54 19) Told them that he knew the reason of their exile and invited them to stay with him (II. 54. 21-22) महामुनिः (II 54. 27). In reply to Rāma's objection (II 54. 24-26) suggested the name of Citrakūṭa (II 54. 28-32). ज्वलिततेजाः (II. 54. 36). सत्यशीलः (II. 54 37). Next morning when Rāma requested him to suggest the name of a place where he could stay (II. 54 37) again proposed the name of Citrakūṭa (II. 54 38-43). Performed the Svastyayana ceremony for the welfare of Rāma, etc., while they were starting for Citrakūṭa (II 55. 1-2). Returned after describing to them minutely the route to Citrakūṭa (II. 55. 3-10). Bharata enquired of Guha about the route to his hermitage (II 85 4). ऋषिप्रवरः (II. 89. 22). ब्राह्मणः, महात्मा, देवपुरोहितः, विप्रवरः (II. 89 23) Left his seat as soon as he caught sight of Vasiṣṭha and asked the disciples to bring Arghyam महात्पाः (II. 90 4). Recognised Bharata when he bowed down to him (II. 90. 5) Having honoured him with gifts of foot-wash, etc, enquired about his welfare. धर्मज्ञः (II. 90 6). Made no enquiries about Daśaratha because he knew that he was dead (II. 90. 7). महायज्ञाः (II. 90. 9) Suspected Bharata of harbouring evil intentions against Rāma and spoke to him accordingly (II. 90 9-13) Mightily

pleased with Bharata's reply (II. 90. 14-18) informed him regarding the whereabouts of Rāma, etc., and invited him to stay for the night with him (II. 90. 19-23). Offered to entertain Bharata (II 91 1) In reply to Bharata's civil hesitation (II 91 2) offered to entertain his retinue and enquired why he had left his army behind (II. 91. 3-5). Requested him to bring his army there (II. 91. 10). Entered the fire-temple and prayed to Viśvakarman and other gods to help him in entertaining his guests (II. 91 11-22) परमर्षिः (II. 91. 10). अप्रतिमेन तेजसा युक्तः, सुव्रतः (II. 91. 22) Requested Bharata to enter the palace (II. 91. 36). The garlands which grow up in the Caitra-ratha gardens were seen at Prayāga by the might of the great sage (II 91 48). Dismissed all the Gandharvas and the girls next morning (II 91. 82). On the following morning finding Bharata waiting with folded hands, enquired if he had spent a pleasant night (II. 92. 2-3) उत्तमतेजाः (II 92 4). महातपाः (II. 92. 9). At the request of Bharata described to him the route to Citrakūṭa (II. 92 10-14) Saluted by the mothers of Bharata, requested him to introduce him to them severally (II. 92. 14-19). महर्षिः, महाबुद्धिः, अर्थवित् (II. 92. 29). Advised Bharata not to blame Kaikeyī as the banishment of Rāma was for the benefit of the Devas, Dānavas and Ṛṣis (II. 92. 30-31). His hermitage visited by Bharata on his return journey (II. 113. 5). Saluted by Bharata, asked if he had seen Rāma (II. 113. 6-7). Highly praised Bharata for his high-mindedness (II. 113 16-17).

In reply to Rāma's enquiries (VI. 124. 1-3) replied that all was well with Ayodhyā and that he knew everything that had happened abroad since his exile, then requested him to stay there for the night (VI 124. 4-17). Granted the boon asked for by Rāma (VI. 124. 20).

Came from the north to greet Rāma on his return home (VII. 1. 6). **सहामुनिः** Married his daughter, Devavarṇinī to Viśravā (VII 3 3). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII. 96 4).

BHARADVĀJA—(ii) A disciple of Vālmīki who accompanied his preceptor to the Tamasā (I 2. 4). Supplied the barks to the Ṛṣi (I. 2. 7).

BHĀRGAVA—His reconciliation with his wife Reṇukā referred to (I. 51. 11). Led a deputation of Ṛṣis to Rāma (VII 60. 4). In reply to Rāma's anxious enquiry (VII. 61. 1) said that they were being oppressed by the Daitya Chief, Lavaṇa, so prayed for his destruction (VII. 61. 2-24) Warmly received Śatrughna when he visited those parts to kill Lavaṇa (VII 66. 16) Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII. 96 3).

BHĀSA-KARṆA—A general of Rāvaṇa who at the desire of his master (V 46. 1-17) fought a duel with Hanūmān and was killed (V 46. 33-37). Son of Sumālīn and Ketumatī (VII. 5. 38-40)

BHĀSĪ—A daughter of Tāmra and Kaśyapa (III. 14. 17-18). Mother of fowls (III 14. 18).

BHĪMA—A Rākṣasa Chief whose palace was visited by Hanūmān (V 6 23).

BHṚGU—(i) Name of a spring on the Himālayas (I. 38 5).

BHṚGU—(ii) A sage who granted a boon to Sagara and his wives who were practising austerities for a hundred years (I 38. 6) that one queen shall produce a single child and the other 60,000 (I. 38. 7-8). **मुनिः**, सत्यवता वरः (I. 38. 6). **नरव्याघ्रः** (I. 38. 9). **परमधार्मिकः** (I 38 11). In reply to the queens' representation (I. 38. 9-10)

said that that would depend on the desire of each (I. 38. 11-12) His descendants cursed Hanūmān for creating disturbances in the hermitage (VII 36 32-34) Cursed Viṣṇu for having killed his wife (VII 51 11-15) Then for fear of non-acceptance propitiated Visnu (VII 51. 15-16). Invited to act as a priest in a sacrificial session convened by Rājā Nimi (VII. 55 9). On the completion of Nimi's sacrifice, offered to restore him to life (VII. 57. 12).

BHRGU'S WIFE—Killed by Viṣṇu for having given refuge to the Daityas who had been defeated by the Devas (VII 51 11-12)

BHRGUTUṄGA—Ṛcika with his family resided there. Ambarīsa saw him there (I. 61 11).

BHOGAVATĪ—A town in the Pātāla, the capital of Vāsuki; invaded and captured by Rāvaṇa (III 32 13). Situated on a peak of the Kuñjara hills—the home of serpents—विशालरथ्या, दुर्धर्षा, सर्वतः परिरक्षिता, पन्नगैः रक्षिता (IV. 41 36-37). There resided the king of all serpents—Vāsuki. Sugrīva asked Aṅgada to ransack that town in search of Sītā (IV. 41. 38). शुभा Defended by the serpents (V. 3 5) Invasion by Rāvaṇa and the defeat of the Nāgas referred to (VI. 7. 3; VII 23. 5)

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MAKARĀKSA—A Rākṣasa Chief to whose house Hanūmān set fire (V 54. 14) Son of Khara, wide-eyed (VI. 78. 2) शूरमानो (VI. 78. 4). In reply to Rāvaṇa's request (VI. 78. 1-3) consented to go to the battle-field (VI. 78. 4). रौद्रः, दुर्मतिः (VI. 78. 19). Taking leave of Rāvaṇa and borrowing a chariot and an army from the Master of Muster (बलाध्यक्षः), he drove to the battle-field at the head of his army disregarding all omens (VI. 78. 5-

21). Bravely rushed headlong into the enemy's rank and put to flight the Vānara army (VI 79 1-7) Finding Rāma advancing towards him, bravely challenged him to fight a duel with him (VI. 79 9-16). Fought a duel with Rāma in the course of which lost his bow, chariot and pike and was at last killed with the Āgneya weapon (VI 79 21-41).

MAGADHAS, THE—Rājā of—Invited to attend the celebration of the Aśvamedha शूरः, सर्वशास्त्रविशारदः, प्राप्तिज्ञः परमोदारः, पुरुषर्षभः (I. 13 26). Through which flowed the Soṇā hence called the Māgadhī (I 32 9-10) Daśaratha offered the produce of—to appease the wrath of Kaikeyī (II. 10. 37-38) Sugrīva asked Vinata to go there in quest of Sītā (IV. 40. 23).

MAṆGALA—A courtier of Rāma who with light talks sought to divert his master (VII. 43 2).

MAṆI-BHADRA—Defeated on the Kailāsa hills by Rāvaṇa's general Prahasta (VI 19. 11). In compliance with Kuvera's order (VII 15. 1-2) attacked the Rākṣasas with 4,000 Yaksas (VII 15 3-6). Defeated Dhūmrākṣa in a duel but was defeated by Rāvaṇa in turn, hence called पार्श्वमौलिः (VII. 15. 10-15).

MATAṆGA—A Ṛṣi whose hermitage lay at the distance of 3 Krośas to the east of the Krauñca forest (III. 69. 8) The forest called after him (मतङ्ग-वनम्) was situated at the foot of the Ṛṣyamūka hills overlooking the Pampā Lake No fear from elephants in that quarter according to the Ṛṣi's desire (III 73. 28-31). The forest—मेघघनप्रस्थ मृगपक्षिसमाकुलम् (III 74. 21) inhabited by the disciples of Maṭaṅga Ṛṣi whose maid-servant was Śabarī (III. 74. 22-27). The blood-drops oozing out of the dead body of Dundubhī having been wafted by the wind to

his hermitage, cursed the Vānaras who durst to live there the next day (IV 11. 48-58). मुनिसत्तमः (IV. 11 51) महर्षिः (IV. 11 62) Did not grant an interview to Vālin when he approached him to beg his pardon (IV. 11. 62-63). His curse to Vālin repeated by Hanūmān, recalled by Sugrīva (IV. 46. 22).

MATTA—A Rākṣasa Chief whose palace was visited by Hanūmān (V. 6. 25). Hanūmān set fire to his house (V 54. 13) Requested by Rāvaṇa to accompany the princes to the battle-field (VI. 69. 16). Fought a duel with Ṛsava in the course of which lost his club and life (VI. 70. 49-65) Son of Mālyavān and Sundarī (VII 5. 34-36).

MATSYAS, THE—Daśaratha offered the produce of—to appease the wrath of Kaikeyī समृद्धाः (II. 10 37-38). Sugrīva asked Angada to go there in search of Sītā (IV. 41. 11).

MADAYANTĪ—(1) Queen of Rājā Vīryasaha, offered non-vegetarian dishes to Vasistha (VII. 65. 26) Stopped the Rājā when he was going to pronounce a counter-curse against Vasistha (VII 65. 29-30). Propitiating Vasistha got the sentence reduced (VII. 65. 33).

MADAYANTĪ—(ii) The devoted wife of Saudāsa (V 24 12).

MADRAKA—A country in the north, to which Sugrīva sent Śatabala in search of Sītā (IV. 43. 11).

MADHU—(1) A Daitya, killed by Viṣṇu with an invisible arrow (VII. 63. 22, 69. 26). The Earth with its hills was made out of his bones (VII. 104. 6).

MADHU—(ii) A powerful Rāksasa Chief who abducted Kumbhīnasī, a cousin of Rāvaṇa (VII. 25. 22. 27). At the intercession of Kumbhīnasī, Rāvaṇa contracted an alliance with him (VII. 25 38-51) The eldest son of Lolā, the Daitya, सुमहामति, महासुर, ब्रह्मण्य, शरण्य, बुद्ध्या परिनिष्ठितः, an ally of the Devas, वीर्यसम्पन्नः (VII 61 3-5) Received a powerful weapon from Śiva on certain conditions (VII 61. 5-9). Pleaded that the weapon might remain with his descendants (VII 61. 10-11). Got it transmitted to his son Lavaṇa, built a noble mansion, married Kumbhīnasī, the daughter of Viśvāvasu and Analā Died broken-hearted transferring the weapon to his son Lavaṇa (VII. 61 3-19).

MADHUMATTA—A courtier of Rāma who with light talks sought to divert his master (VII. 43. 2)

MADHUMANTA—The capital of the Kingdom founded by Rājā Danda (VII 79. 17-18).

MADHURĀ—A town founded by Śatrughna after the destruction of the Rāksasa, Lavaṇa, the son of Madhu, in the land of the Śūrasenas. Took 12 years to build it Situated on the Yamunā, crescent in shape. Well-furnished with big mansions, squares, shops and streets; a centre of trade and inhabited by the members of the four Varnas well-stocked with articles of trade, soon attracted the attention of traders (VII. 70. 9-14)

MADHU-VANA THE—The preserved forest of Sugrīva, protected constantly by his maternal uncle Dadhi-mukha, at the sight of which the Vānara companions of Angada, sent out to the south in search of Sītā prayed for permission to drink honey (V 61 7-12) नन्दनोपमम्, दुमलतायुतम् (V. 61. 7). सर्वभूताना अघृण्यम्, सर्वभूत-मनोहरम् (V. 61. 8).

MADHU-SPANDA—Son of Viśvāmitra; born while he was practising austerities सत्यधर्मपरायण. (I. 57. 3-4) Appointed by the sage to make arrangements for celebrating the sacrifice on behalf of Trīśanku (I. 59. 6) Refused to take the place of Śunah-śepa to be victimised Hence cursed by the father to lead the life of a Muṣṭika like the sons of Vasīṣṭha (I. 62. 8-17).

MANU—(i) A Prajāpati; son of Vivasvān and father of Ikṣvāku (I. 70. 20-21) The land given away by him to Ikṣvāku traversed by the exiled Rāma (II. 49. 12) Built Ayodhyā (II. 71. 18). His code quoted by Rāma for justifying his conduct towards Vālī (IV. 18. 30) दण्डधरः प्रभुः (VII. 79. 5) After placing his son Ikṣvāku on the throne, departed for heaven asking him to be particularly careful about the award of punishments (VII. 79. 5-11).

MANU—(ii) A daughter of Dakṣa and wife of Kaśyapa (III. 14. 10-12) Gave birth to the human race divided into four Varṇas (III. 14. 29).

MANTRA-PĀLA—A courtier of Bharata who went out to receive Rāma on his return (VI. 127. 11).

MANTHARĀ—(i) Daughter of Virocana. Killed by Indra when she wanted to destroy the earth (I. 25. 20).

MANTHARĀ—(ii) A slave-girl given to Kaikeyī by her father : ascended the top of the palace and witnessed the festive preparations going on in the city on the eve of Rāma's coronation (II. 7. 1-6). On learning from Rāma's nurse that they were meant for honouring Rāma (II. 7. 10-11) got angry and descended from the roof of the palace and ran direct to Kaikeyī's apartments (II. 7. 12-13) कुब्जा (II. 7. 10). पापदर्शिनी (II. 7. 13). Reproached her for leading an idle life in the face of an

impending danger (II 7 14-15) In reply to Kaikeyi's anxious enquiries (II 7. 17) told her of Daśaratha's partiality in appointing Rāma as the Crown-Prince and tried to rouse her to fight for the rights of her son (II 7 19-30). वाक्यविशारदा (II. 7 18) In anger cast off the ornaments she had received from Kaikeyi (II. 8. 1) and reproached her for exhibiting the gladness of her heart in the prosperity of her co-wife's son, described Rāma as the natural enemy of Bharata for his claim was next to that of Rāma, and further said that her own position would be no better than that of a slave and that Bharata and his children would be no better off (II. 8 2-12). On being told that Rāma was the rightful owner of the throne and that Bharata would succeed him in a hundred years (II. 8. 13-19) said that Rāma on becoming king would try to remove Bharata from the path of his ambition, as his greatest danger lay in him, therefore, she asked her to hatch plans for his banishment (II. 8. 21-39) At the request of Kaikeyi, invited her to pay attention to her suggestion (II. 9. 5-7). Reminded her of the promise made by Daśaratha while he was fighting with Śambara on behalf of his ally Indra to grant her two boons for saving his life. Asked her to press Daśaratha to fulfil that promise, viz., banishment of Rāma for fourteen years, and enthronement of Bharata. To achieve her purpose advised her to confine herself in the Wrath-room (क्रोधागार) clad in dirty clothes for she was sanguine that Daśaratha was ready to burn himself to death in order to please her; also advised her to refuse all other offers (II. 9. 11-36) Her suggestion having been accepted by Kaikeyi, asked her to make haste (II. 9 54). Incited Kaikeyi to wrest her demands by all means as the enthronement of Rāma would spell disaster for Bharata (II. 9. 60-61) The plans hatched

by Kaikeyī communicated to her (II. 10. 2). सुहृत् अर्थकामा; on hearing her plans became over-joyed as if success had already been achieved (II. 10. 4-5). Appeared in full-dress at the main gate (II. 78. 5-7). The guards took her to Śatrughna and requested him to deal with her any way he liked. पापा नृशसा (II 78 8-9) Caught hold of by Śatrughna (II. 78. 12) Thrown on the ground and pulled mightily, cried aloud (II. 78 16). When pulled, her ornaments lay scattered (II 78 17) Released by Śatrughna at the instance of Bharata (II. 78. 24) Wept bitterly falling at the feet of Kaikeyī (II. 78. 25). Consoled by her (II 78. 26). Abused by the followers of Bharata who went to meet Rāma (II 103. 46).

MANDĀKINĪ THE—(i) A river which flowed to the north of the Citrakūṭa hills (II. 92. 11). The scenic beauties of its banks described by Rāma to Sitā (II 95. 3-11) शुभजला रम्या (II 95 1) Bharata reached there (II 99. 14). शिवा (II. 103. 23). रम्या पुष्पितकानना (II 103. 24). शीघ्रस्रोता (II. 103 25). The princes getting into the waters of the river offered water and balls of Ingudī fruits in memory of Daśaratha (II 103 25-29) Bharata taking leave of Rāma went towards that river (II. 113 3). Up the river dwelt the sage Suktikṣṇa. पुष्पोद्भुपवहा (III. 5. 36). The sages dwelling there were oppressed by the Rākṣasas (III. 6. 17).

MANDĀKINĪ, THE—(ii) Flowed past the Kailāsa hills; रम्या, नदीनामुत्तमा नदी, its surface over-spread with golden lotuses and other fragrant flowers, and frequented by the Devas, Gandharvas, etc (VII 11 41-43)

MANDĀRA, THE—A mountain utilised as the churner during the सागर-मन्थन episode (I. 45 18) In the process of churning that पर्वतोत्तमः ran into the Pātāla region (I. 45. 27). Supported by Viṣṇu in the form of a

tortoise (I. 45 29-30) Sugrīva asked Hanūmān to send for the Vānaras living there (IV. 37 2). Sugrīva asked Vinata to look for Sītā in the villages situated at the top of the hills (IV. 40. 25). There lived Pramāthī, the Vānara Chief (VI 27 27).

MANDEHAS, THE—A class of Rākṣasas dwelling in the Lohita Sea Every morning they died being struck by the Sun's rays, but regained their life as soon as they dropped into the water. शैलनिभाः, भीमाः, भयावहा. (IV. 40. 41-43).

MANDODARĪ—The principal wife of Rāvaṇa. रूपसम्पन्ना Hanūmān found her fast asleep (V 10 50) मुक्तामणिसमायुक्तैः भूषणैः सुविभूषिता (V 10 51). गौरी, कनकवर्णाभा, इष्टा, चारुलपिणी (V. 10 52) रूपयौवनसम्पदा (V 10. 53) Daughter of Maya (VI. 7 7) Mourned the death of her lord in the battle-field (VI. 111. 1-91). Married to Rāvaṇa by her father (VII. 12. 16-23). Gave birth to Meghanāda (VII. 12. 28).

MAYA—The usurpation by him of the power of illusion belonging to the Asuras referred to (III. 54 14). Built a mansion for himself on the Maināka hills (IV 43 30) महातेजाः मायावी (IV. 51. 10) दानवमुख्याना विश्वकर्मा (IV 51. 11). Built the well-furnished houses situated within Rkṣa cave. Pleased Brahmā with penances lasting for a thousand years and by his favour acquired mastery over the Śilpa-śāstra of Śukrācārya. Lived for sometime in the pleasure-gardens accompanied by the Apsarā Hemā Killed by Indra on that account (IV. 51 10-15). बलवान् सर्वकामेश्वरः (IV. 51. 13) दानवपुङ्गवः (IV. 51. 14). Formed a matrimonial alliance with Rāvaṇa for fear of him (VI 7 7). While passing through the forests along with his daughter, Mandodarī, came across Rāvaṇa (VII 12 3-4). In reply to his enquiry (VII. 12. 4-5) narrated his

life history, how being deserted by his lady-love, Hemā, he was wandering through the forests in search of a groom for his daughter, then enquired who he was (VII. 12 5-14). Rāvaṇa having introduced himself (VII. 12 14-15) married Mandodarī to him (VII. 12 16-19).

MARĪCI—Son of Brahmā and father of Kaśyapa (I. 70. 20). A Prajāpati who came after Sthānu (III. 14. 8).

MARU—(i) Son of Sighra-ga and father of Praśu-śruka (I. 70. 41)

MARU—(ii) Son of Haryaśva and father of Pratindhaka (I. 71. 9).

MARUTS, THE—While Mahādeva was sauntering with them on the confluence of the Gangā and the Sarayū he was attacked by Kandarpa (I 23. 11). Vanquished by Bali (I. 29. 5). Appointed the Kṛttikās to feed the new-born babe (I. 37 23). Withdrew after granting boons to Bhagīratha (I 42. 25) The seven Mārutas were the lords of the 49 Maruts in fulfilment of Indra's boon to Diti (I. 47 3, 8). Approached the Pitṛs and requested them to restore Indra's testicles (I. 49 5). Their protection invoked by Kausalyā during Rāma's sojourn (II. 25. 8). Retired to the Merus to offer the evening prayers (IV. 42. 41). Praised Rāma in suitable words on the occasion of his coronation ceremony (VI. 128. 30) At the desire of Indra (VII. 27. 4) held themselves ready to fight with Rāvaṇa (VII. 27. 5) Sallied forth from the town (VII 27. 22). Accompanied Indra to fight with Rāvaṇa (VII. 28. 27) Routed the enemy (VII. 28 37-42) Came to witness the oath-taking ceremony of Sitā in Rāma's court (VI. 97. 7). Paid their respects to Viṣṇu (VII. 110. 13).

MARUTTA—A king who was initiated to a sacrifice when he was assailed by Rāvana (VII. 18 2) In reply to Rāvana's challenge (VII. 18. 6-7) enquired who he was (VII 18 8) Accepted his challenge and was ready to fight when he was stopped by Samvarta on religious grounds (VII. 18 11-17). राजर्षिः, परपुरजयः, made arrangements for holding a sacrifice on behalf of Ila, near the hermitage of Budha. A disciple of Samvarta (VII. 90 14-15).

MALADAS, THE—So called because received the Mala (dirt and filth) of Indra after he had killed the Asura Vṛttra (I. 24. 18-24). A flourishing country devastated by Tātakā and her son Mārīca (I 24. 25-28). स्फोटं जनपदः (I. 24. 17). मुदितः धनधान्यतः (I. 24. 25) None dared to pass through (I. 24. 31).

MALAYAS, THE—Hanūmān's visit foreseen by Vālmiki (I. 3 28). The breeze from—blew in the hermitage of Bharadvāja (II 91 24) Frightened at the visit of Rāma and Lakṣmana to the Rsyamūka hills, Sugrīva with his companions migrated there (IV. 2. 14). A part of the Rsyamūka hills (IV. 5. 1). सुचन्दनवनोद्देशः, महागिरिः . Sugrīva asked Angada to go there in search of Sītā (IV 41. 14). Agastya Ṛṣi lived near them (IV. 41.15-16). Seen by Hanūmān (V. 1. 193). Rāma with his army of Vānaras passed by them (VI 4. 71).

MAHĀ-KAPĀLA—A general of Dūsaṇa who went to fight with Rāma (III 23. 33). A सेनाग्रयायिन्, attacked Rāma with a big dart on the death of Dūsaṇa (III 26. 17-18). His head cut off by Rāma (III. 26. 20).

MAHĀ-GRĀMA—Sugrīva asked Vinata to go there in search of Sītā (IV. 40. 23).

MAHĀDEVA—Practised severe austerities on the confluence of the Gangā and the Sarayū स्थाणुः (I 23. 10). Reduced to ashes Kandarpa for having tried to disturb the equilibrium of his mind (I. 23 11-13). महात्मा (I. 23. 11) रुद्रः (I 23 12) देवेश्वरः (I. 23 13). शितिकण्ठः, महातपाः (I. 36 5). भगवान्, महादेवः, धीमान् (I. 36. 6) When married, began to enjoy the company of the Devī for a hundred divine years. Still no children were born to her This upset the gods who requested him to save the creation by absorbing his energy himself (I 36 6-11) देवदेवः महादेवः, लोकस्य अस्य हिते रतः (I. 36 9) सुरोत्तमः (I 36. 10). सर्वलोकमहेश्वरः (I 36 12). For the sake of preserving the peace of the world agreed to do so in co-operation with Umā (I. 36. 13). But at the same time asked them to name the receptacle that would hold his dislodged energy (I 36. 14) वृषभध्वजः. The Devas having suggested the name of the Earth (I. 36. 15) discharged the energy which soon overspread the Earth including the forests and mountains (I 36. 16). This was at once changed into a white mountain by the Devas with the help of Agni, on which there grew up a glowing thicket of reeds in which was born Kārtikeya—because he was born of fire (अग्निसम्भवः) (I. 36 17-20) शिव (I 36 19). Finding the Devas and the Earth in trouble the Great God withdrew to the west with Umā to practise austerities on the northern summit of the Himālayas (I 36 25-26). शङ्करः (I 39. 4) Bhagīratha asked by Brahmā to employ him to break the fall of the Gangā, as nobody else was capable of doing that on earth (I. 42 23-24) हरः (I 42 23) शूलिन् (I 42. 24). सर्वलोकनमस्कृतः, उमापतिः, पशुपती (I. 43. 2). Pleased with Bhagīratha assured the Rājā that he would receive the falling Gangā on his head (I. 43. 2-2). Accordingly the Gangā fell on his head with great force and even thought of carrying him to the nether regions along with the current

(I. 43 5-6) Reading her intentions resolved to absorb her त्रिनयनः (I. 43. 7). For many years kept her confined in the labyrinth of his matted hair (I. 43. 7-9). Being pleased with the austerities of Bhagīratha released her and let her fall into the Bindu Lake (I 43 10-11). Pressed by Viṣṇu and the Devas took the हलाहल poison emitted by Vāsukī during the सागर-मन्थन episode (I. 45 21-26). देवदेवेश्वरः प्रभुः (I. 45 22). रुद्रः, शूलधरः (I. 45. 23). देवेश भगवान् हरः (I. 45. 26). Appeared before Viśvāmītra engaged in practising austerities. वृषभध्वजः, वरदः (I 55. 13). Granted him the boon asked for (I. 55 18) On the destruction of Dakṣa's sacrifice taking aim threatened to break the limbs of the Devas with the great bow When the Devas sang his praise, he was pleased and handed over the bow to them (I 66 9-12). भवः (I 66. 11). देवदेवः (I 66. 12). The Devas gave one of the great bows, called after him Śaiva, to him to kill the Asura Tripura with (I. 75. 12) Curious to know who was the more powerful—Śiva or Viṣṇu, Brahmā sowed the seed of dissension between them. In the war that followed Śiva was vanquished and his hold on the bow was gone. So disgusted with it he passed it on to Rājaraṣi Devarāta of Videha (I 75. 14-21) त्र्यम्बकः त्रिपुरघ्नः (I. 75. 12). त्रिलोचन (I. 75 18) Kausalyā's devotion to Śiva referred to (II 25 43) The Gangā confined in the folds of his matted hair (II. 50. 25). Rāma offered an oblation in his honour at Citrakūṭa (II. 56. 31) Burnt to death Andhaka Daitya in Śvetāranya (III. 30. 27) Reduction of Kāmadevā to ashes referred to (III. 56. 10) Destruction of Tripura at his hands referred to (III 64. 72). In ancient times performed a sacrifice at the foot of a tree on the Himālayas (IV. 37 28). विश्वात्मा, एकादशात्मकः शम्भुः. Dwelt on the Somagiri hills in the north (IV. 43. 25) Killed Tripura (V. 54. 30). Fought a duel

with Andhaka (VI 43 6). Pleased with the Devas predicted that a woman would bring about the ruin of the Rākṣasas त्रिपुरहा, वृषध्वजः (VI 94 34-36) Appeared before Rāma and admonished him for ill-treating Sītā (VI 117 2-9). When Rāma restored Sītā to favour (VI 118. 21) advised him to return home to continue the lkṣvāku line and to perform a Horse Sacrifice, then pointed out to him Daśaratha, who was waiting above (VI. 119. 1-8). While passing through the Mandara regions by the aerial route on a hill, took pity on the weeping child, Sukeśa, and out of pity increased his age, made him immortal and gave him a flying town (VII 4. 27-30). शिवः (VII. 4. 27). भवः, त्रिपुरसूदनः (VII. 4. 28). अक्षरः, अव्ययः (VII. 4. 29). देवदेवः महादेवः, जगत्सृष्ट्यन्तकर्त्ता, अजः, अव्यक्तरूपी, सर्वलोकानाम् आधारः, आराध्यः, परमः गुरुः, कामारिः (VII 6. 1-3). भगवान् प्रजाध्यक्षः (VII. 6 4) कपर्दी नीललोहितः (VII. 6. 9). In reply to the appeal made by the Devas (VII 6. 1-8) pleaded his inability to kill the Mālyavān brothers, hence advised them to approach Viṣṇu (VII. 6. 9-12). Pleased with his austerities, formed a close friendship with Kuvera (VII. 13. 26-31). When Rāvaṇa tried to raise the hill on which he was amusing himself (VII. 16 25-26) pressed it slightly with the big toe (VII. 16. 27) Being pleased with Rāvaṇa for his devotion (VII 16 28-34) released his arms and permitted him to go anywhere he liked and called him Rāvaṇa because of his loud wails (VII. 16. 35-39). नीलकण्ठः (VII. 16 32). शङ्करः (VII. 16 33). शम्भुः (VII. 16 40). Complying with Rāvaṇa's prayers (VII. 16 40-42) gave him the broad-sword called the Candra-hāsa and a long lease of life (VII. 16 43-44). On the recommendation of Brahmā (VII. 36 7-9) granted Hanūmān the boon of indestructibility (VII. 36. 18). On certain conditions gave a weapon to Madhu (VII. 61. 5-9). At his intercession (VII. 61. 10-11) agreed

to pass it on to his son Lavana (VII 61 12-14) सर्वभूतपतिः (VII 61 12) At the spot where Kārtikeya was born, was sporting with Umā, assuming the form of a woman हरः, दुर्धर्ष, उमेश गोपतिध्वजः There every man and eunuch turned females (VII 87 11-14) उमापति (VII 87 17) Ila having taken refuge with him (VII. 87. 17-18) offered to to grant him boons except making him a male once again (VII 87 19-20) Being pleased with the Horse Sacrifice performed by Marutta on behalf of Ila (VII. 90 14-15) enquired of the Ṛsis how he could help the Rājā (VII. 90 16-18) Then at the request of the Ṛsis (VII. 90. 18-19) once again made Ila a man (VII. 90 19-20).

MAHĀNADĪ, THE—A river in the south Sugrīva asked Angada to go there in search of Sitā (IV. 41 9)

MAHĀNĀDA—An officer of the Rākṣasa Lord Prahasta who followed his chief to the battle-field (VI. 57. 30). Slaughtered the Vānaras mercilessly (VI. 58. 19). Killed by Jāmbavān (VI. 58. 22)

MAHĀPADMA—One of the regional elephants who supports the earth on the head in the south. Honoured by Sagara's sons while they were digging the nether worlds (I 40 17-19) सुमहत्पर्वतोपमः (I. 40. 18)

MAHĀPĀRŚVA—A Rākṣasa Chief whose palace was visited by Hanūmān (V. 6 17) Hanūmān found him waiting near Rāvaṇa's throne. मन्त्रतत्त्वज्ञः (V 49. 11). Hanūmān set fire to his house (V. 54 9) In Rāvaṇa's court stood ready with his arms to kill Rāma, etc. (VI. 9 1). महाबलः (VI. 13 1) Advised Rāvaṇa to commit rape on Sitā if she did not yield (VI 13 1-8) Placed in charge of the southern town-gate (VI. 36 17) Being wounded by Rāma fled from the battle-field (VI 44 20) Mourned the loss of his brother Kumbhakarna (VI 68.

8). Accompanied the princes to the battle-field (VI 69 19). Holding a huge club in his hand (VI. 69. 32) communicated the orders of Rāvaṇa (VI. 95 21) to the Masters of Muster (VI 95 22). At the desire of Rāvana took his seat on a car (VI 95. 39) On the death of Mahodara pressed hard the Vānara army, then fought a duel with Angada, but was killed (VI. 98. 1-22). Accompanied Sumālī to the battle-field to fight against the Devas (VII. 27 28) Followed Rāvaṇa to fight with Arjuna (VII. 32 22)

MAHĀMĀLĪ—A general of Khara who went to fight with Rāma (III. 23 32) महावीर्यः बलाध्यक्षः attacked Rāma with his army at the command of Khara (III. 26. 27-28).

MAHĀRUṆA, THE—Hills. Sugrīva asked Hanūmān to send for the Vānaras living there (IV 37 7)

MAHĀROMĀ—Son of Kīrtirāta and father of Svarṇaromā (I. 71. 11-12).

MAHĀVĪRA—शूरः प्रतापवान्; son of Brhadratha and father of Sudhṛti (I. 71 7).

MAHĪ, THE—A river. Sugrīva asked Vinata to go there in search of Sītā (IV. 40. 22)

MAHĪDHRAKA—Son of Vibudha and father of Kīrtirāta (I. 71. 10-11).

MAHENDRA, THE—Mountains, where Paraśurāma retired after making a gift of the universe to Kaśyapa (I 75 8, 25-26). Whence he came to try the strength of Rāma (I. 75 26) On being defeated Paraśurāma returned there (I 76.22). Sugrīva asked Hanūmān to send for the Vānaras living there (IV 37. 2). Placed by Agastya in the midst of the sea. चित्रसानुनगः, श्रीमान्, पर्वतोत्तमः, जातरूपमयः, नानाविधैः नगैः फुल्लैः लताभि उपशोभितः, देवर्षियक्षा-

दिभिः शोभितः, सुमनोरमः Visited by Indra on Parvan days (IV. 41 20-23) Supārśva to have his prey stood obstructing the door (IV 59. 12) शिलासङ्घटशालिन् (IV. 67. 36). नानाद्रुमविकीर्णः, धातुनिष्पन्दशोभि (IV 67 38) नानाविधैः पुष्पैः वृतः, मृगसेवितशाद्वलः, लताकुसुमसबाधः, नित्यपुष्पफलद्रुमः (IV. 67 40) सिंहशार्दूलसहितः, मत्तमातङ्गसेवित मत्तद्विजगणोद्घुष्टः, सलिलोत्पोडसङ्कुलः. (IV 67 41) धातुभिः समलंकृत (V 1 5) कामरूपिभिः आविष्टः, सपरिच्छदैः यक्षकिन्नरादिभिः अभीक्ष्णः (V 1 6) Hanūmān stood on a valley of the गिरिवर ready to jump across the sea (V. 1 7) Shook under the weight of Hanūmān's feet till the flowers dropping down from the trees decked the slopes and water gushed forth from its sides, and huge stones were displaced, and the various inhabitants left the hills (V. 1. 7-26). Hanūmān on his return journey roared aloud at sight of—(V. 57. 14-15). Rāma ascending the peaks saw the sea (VI 4 92-93)

MAHODAYA—(i) A town founded by Kuśa-nābha—a son of Kuśa (I. 32 6).

MAHODAYA—(ii) Refused to attend the sacrifice celebrated by Viśvāmītra in favour of Triśanku (I. 59. 12) Hence cursed by the sage to attain the status of a Niṣāda (I. 59. 20-21).

MAHODARA—A Rākṣasa Chief whose palace was visited by Hanūmān (V 6. 19). Stood ready with his arms to kill Rāma, etc., in Rāvaṇa's court (VI. 9 1) At the desire of Rāvaṇa (VI. 29. 16) presented the spies to him (VI. 29 16) Puṭ in charge of the southern town-gate (VI. 36. 17). Being wounded by Rāma fled from the battle-field (VI. 44. 20) नवार्कोदितताम्रचक्षुः. Accompanied Rāvaṇa to the battle-field riding on an elephant (VI 59. 17). नैर्ऋतयोधमुख्यः (VI. 60. 81). In reply to Kumbhakarna's proposal (VI. 60. 78-80) suggested that he should proceed to the battle-field after taking instructions from the King

(VI. 60. 81-82). Admonished Kumbhakarna for parading his wisdom in the presence of the King (VI. 64 1-10). Described his braggings, viz , that he would alone go to the battle-field—as sheer foolhardiness (VI 64. 11-18), then turning towards Rāvana advised him to take recourse to deceitful practices to win over Sitā (VI 64. 19-36) Mourned the loss of his brother Kumbhakarna (VI 68. 8). Accompanied the Princes to the battle-field riding on an elephant and armed from tip to toe (VI 69. 19-21) On the death of Narāntaka made a rush at Angada riding on an elephant (VI. 70 1-2). पौलस्त्यः, वेगवान् (VI. 70 1-2) Broke the trees flung by Angada with the crow-bar and struck at his heart with a dart (VI. 70. 6-19) Fought a duel with Nila in the course of which he was severely wounded (VI. 70. 27-31). At the desire of Rāvaṇa took his seat on a car (VI. 95. 39) In obedience to Rāvaṇa's order (VI. 97. 1-5) made a dash at the Vānara army and annihilated it, then fought a duel with Sugrīva, but was killed (VI. 97. 6-33). Accompanied Sumālī to congratulate Rāvaṇa (VII. 11 2) Accompanied Rāvana in his expedition against Kuvera (VII. 14 1-2). Massacred the Yaksas (VII 14 16). Killed a thousand Yakṣas (VII 15. 7). During the fight with Varuṇa's sons unseated them from their cars, but was wounded (VII. 23. 36-41). Overwhelmed in the action against Māndhātā (VII. 23 (c) 34) Accompanied Sumālī to fight against the Devas (VII 27 28) Taking a bath in the Narmadā gathered flowers for Rāvaṇa (VII. 31. 35-37). Followed Rāvaṇa to fight with Arjuna (VII. 32.22).

MĀNDA-KARNI—A Ṛṣi of the Daṇḍaka forests whose hard penances so far terrified the Devas that they deputed five Apsarās to divert his attention. They succeeded in doing so. The Ṛṣi then regaining his youth began

to live under the waters of the Pañcāpsara Lake—his own creation—with them as wives (III 11. 11-19).
महामुनिः (III 11. 12) दृष्टपरवर (III 11 16)

MĀṆDAVĪ—Daughter of Kuśadhvaja, married by the Janaka to Bharata (I. 73 31-32) Received warmly by the mothers-in-law (I. 77 10-12) Visited the temples and saluted the superiors (I. 77.13) Enjoyed the company of her husband (I. 77 14)

MĀTAṆGĪ—A daughter of Krodhavaśā and Kaśyapa (III 14. 22) Mother of the elephants (III 14. 26).

MĀTALI—The charioteer of the Devas In obedience to Indra's order (VI. 102 6-7) took the divine car to Rāma on earth and offered to work as his charioteer (VI. 102. 8-16). Rāvana pierced him with numerous arrows (VI. 102 28). In response to Rāma's wish (VI. 106. 9-13) drove the chariot steadily. सुसारथि (VI. 106. 14). The arrows discharged by Rāvana flew past without hurting him (VI. 107. 40-41) When Rāma was tired of cutting the quickly growing heads of Rāvana and despaired of success (VI 107 54-67) advised him to employ the Brāhma weapon manufactured by Brahmā himself (VI 108. 1-2). With the permission of Rāma (VI. 112 4-5) returned to heaven with the chariot (VI 112. 5-6). In obedience to Indra's command (VII 28. 23) brought out his divine car (VII. 28 24). Indrajit pierced him with arrow shots (VII. 29. 24).

MĀNASA (LAKE), THE—(i) Created at will by Brahmā (I. 24. 8-9). From which issued the Sarayū (I 24. 10)

MĀNASA THE—(ii) A range of hills near the Kailāsa hills. विहगलय. Sugrīva asked Śatabala to ransack its sides and caves in search of Sītā (IV 43. 28-29).

MĀNDHĀTĀ—Son of Yuvanāśva and father of Susandhi. पृथ्वीपतिः (I. 70. 25-26) Punished a Śramana for committing an incestuous sin (IV 18 33). महातेजाः सप्तद्वीपेश्वरं महान् (VII 23 (c) 22) In the Soma-loka fought an indecisive action against Rāvana till Pulastya and Gālava intervened (VII. 23 (c) 26-56). King of Ayodhyā, बली, वीर्यवान् Resolved to make a conquest of the heavens after conquering the whole world (VII 67 5-6). In reply to Indra's persuasive words (VII 67 7-11) enquired which parts of the world remained unconquered (VII 67 12). Abashed at Indra's reply (VII 67 13) proceeded to fight against Lavana, when he along with his army, was destroyed (VII 67 14-22)

MĀYĀVIN—An Asura who was on inimical terms with Vālin He was the son of Dundubhi (IV. 9 4). तेजस्विन् One night challenged Vālin to fight with him (IV 9. 5). Chased by Vālin and Sugrīva, took to flight and entered a deep cave (IV. 9 9-11). There killed by Vālin with his well-wishers (IV. 10 20) Son of Maya and Hemā (VII. 12. 13)

MĀRĪCA---(1) A Rākṣasa whose help was sought for by Rāvaṇa when he was enraged at hearing the destruction of his relatives at the hands of Rāma (I. 1. 49-50). Tried to dissuade Rāvaṇa from his purpose of mischief-making, but the latter heard him not (I 1.51) He, however, accompanied Rāvaṇa to the hermitage of Rāma, and helped him in abducting Sītā by drawing off the brothers far from the hermitage (I. 1 52) His death foreseen by Vālmiki (I 3 20). Put obstruction on the way of Viśvāmitra's performance of sacrifice by throwing blood and meat on the sacrificial altar (I. 19. 5-6). वीर्यवान्, सुशिक्षितः (I 19. 5). वीर्योत्सिक्तः (I. 19. 12). Son of Sunda (I. 20. 25). Son of Tāṭakā; शक्रपराक्रमः, वृत्तबाहुः, महाशीर्षः विपुलास्यः, महान्तनुः,

राक्षसः, भैरवाकारः, नित्यं त्रासयते प्रजाः, wholly devastated the Maladas and the Karūsas (I 24 27-29). Transformed into a Rākṣasa through curse (I 25. 9). On the destruction of Sunda, made a rush at Agastya, who changed him into a Rākṣasa (I. 25 10-12) Being angry devastated the regions colonised by Agastya (I 25 14) While Viśvāmitra was engaged in performing the sacrifice, made a terrific noise in the sky (I 30 10). Produced illusions in the sky and appeared with his host, when Rāma caught sight of him (I 30 11-13). Struck at the heart by Rāma with the Mānava weapon (I. 30. 17) Dropped down into the sea unconscious (I. 30. 18-19).

Received Rāvaṇa with due ceremony and enquired about the cause of his untimely visit (III 31. 36-38) तादृकेयः (III 31. 36) When Rāvaṇa asked him to help him in abducting Sītā (III 31. 40-41) persuaded him not to disturb the sleeping lion (III 31 41-49). Lived in a beautiful hermitage on the other side of the sea (III 35. 37) कृष्णाजिनधरः, जटामण्डलधारि, नियताहार, राक्षसः (III. 35 38). Received Rāvaṇa with due forms and enquired about the reason of his repeated attentions (III 35 39-41). वीर्ये युद्धे च दर्पे च न ह्यस्ति सदृशोऽस्य, महान् शूरः, महामायाविशारदः (III 36 16) महात्मा (III 36. 22). Greatly upset by Rāvaṇa's proposal proceeded to give him a piece of well-thought-out advice (III. 36 22-24). Began with contradicting Rāvaṇa for misrepresenting the character of Rāma, described his true character, his skill in the art of warfare, his own experience, then solemnly warned him of the risk he was running on account of Sītā; lastly he advised him to consult Vibhīṣana and other experienced statesmen (III. 37. 38) Related one more experience, viz, when he attacked Rāma in the Daṇḍakas in the form of a flesh eating deer accompanied by two more Rākṣasas. His companions were killed while he

saved himself by taking to flight (III. 39. 1-14) Since then he had taken to asceticism and had been suffering from Rāma-phobia (III. 39. 14-18) Prayed to Rāvaṇa, to leave him alone and to enquire into the true cause of Khara's discomfiture (III. 39. 19-25) After having admonished Rāvaṇa for undertaking that ill-advised piece of business and foretelling the risk he was fondly running into (III. 41. 2-20) gave way and consented to carry out his order (III. 42. 1-2). Congratulated by Rāvaṇa (III. 42. 6-8). Took his seat on the car along with Rāvaṇa and passing through many countries and towns arrived in the vicinity of Rāma's hermitage in the Daṇḍakas (III. 42. 9-11). At the desire of Rāvaṇa assumed the form of a beautiful silver-spotted, lapis-lazuli-footed and jewel-horned deer (III. 42. 14-19), roamed, frisked and ran about the hermitage to attract the notice of Sitā, nor did he devour the deer which came to form an acquaintance with him (III. 42. 20-30). Seen fondly by Sitā, who was picking up flowers just then (III. 42. 33-34). नृशंसः, अकृतात्मा (III. 43. 39). Chased by Rāma, he at times leapt into sight, while at others went out of it (III. 44. 3) Sometimes he stood on the end of his feet, at times ran into the depth of forests looking behind, sometimes sharpened the edge of Rāma's desire by coming near, while at others he flew into the sky out of fright. At times he appeared full in sight, while at others he vanished in the heart of the forests (III. 44. 5-6). Thus by appearing in and disappearing from sight, drew away Rāma a long way off from the hermitage (III. 44. 7-8) Again roused the cupidity of Rāma when he shewed himself in the midst of a flock (III. 44. 10). But disappeared as soon as Rāma gave the chase (III. 44. 11). When he again appeared in sight, his heart was pierced by a sharp arrow (III. 44.

15-16). Sprang as high as a palm-tree and then dropped down groaning aloud (III 44 16-17) At the time of death gave up his assumed form and remembering the instruction of Rāvaṇa cried out imitating the voice of Rāma "Ah Sītā, O Lakṣmana" ' So saying gave up the ghost (III 44 17-21)

Accompanied Sumālī to congratulate Rāvaṇa (VII. 11. 2). Accompanied Rāvaṇa in his expedition against Kuvera (VII. 14. 1-2). Fought a duel with the Yakṣa Chief Samyodha-kaṇṭaka and put him to flight (VII 14. 21-23). Killed 2,000 Yaksas (VII 15. 8) In reply to Rāvaṇa's puzzle (VII. 16. 3-5) suggested that the motion of the car might have stopped for want of Kuvera—its lawful owner बुद्धिकोविद (VII. 16. 6-7). Took to flight when he fought with Anaranya (VII 19. 19) Congratulated Rāvaṇa when he came back after defeating Yama (VII. 23. 3) Accompanied Sumālī to the battle-field to fight against the Devas (VII 27. 28).

MĀRĪCA—(ii) A Vānara Chief, son of the great sage Mārīca महाकपिः, कपिवरैः वृतः, महेन्द्रसदृशद्युतिः, बुद्धिविक्रम-सम्पन्नः, वैनेतेयसमद्युतिः. Sugrīva proposed to send him to the west in search of Sītā (IV. 42. 3-4).

MĀRĪCAS, THE—(iii) Vānara chiefs, sons of Mārīci, whom Sugrīva proposed to send to the west in search of Sītā. महाबलः (IV 42. 4).

MĀRUTA—The Wind gods Through fear of Rāvaṇa do not blow (I. 15 10) In compliance with Brahmā's desire produced Hanūmān to render aid to Rāma (I. 17 16). Born of the foetus of Diti cut into seven parts by Indra (I. 46. 18). Seven in all—the lords of 49 Maruts (I. 47. 3) Move in the Vātaskandha skies (I. 47 4). One resides in the Brahma-loka, one in Indra-loka, the third was the Divya-vāyu and the remaining

four presided over the four quarters of the world (I. 47. 4-6) Named as such because Indra while cutting it said “मा रुद” (don’t weep) to the weeping foetus (I. 46. 20).

MĀRKANDEYA—The long-lived, a sacrificing priest to Daśaratha (I. 7 5). On the way to Mithilā the conveyance carrying him preceded that of Daśaratha (I. 69. 5-6). On the morning following the death of Daśaratha attended the court and advised Vasistha to appoint a king without delay (II 57 5-8) Being summoned by Rāma entered his presence-chamber and was duly received (VII. 74. 4-5). Witnessed the oath-taking ceremony of Sītā in Rāma’s court (VII 96 3).

MĀLAVA—A country. Sugrīva asked Vinata to go there in search of Sītā (IV. 40. 22).

MĀLINĪ, THE—A river flowing between Aparatāla and Pralamba. The messengers of Vasistha on their way to Kekaya kept close to the course of this river (II. 68. 12).

MĀLĪ—बलिना वरः. Son of Sukeśa and Devavati (VII. 5 4-6) Pleasing Brahmā with his austerities, obtained the boon of victory and immortality. रात्रिचरः; began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII. 5 9-21). Occupied Lankā at the suggestion of Viśvakarman (VII. 5. 28-29). Married Vasudā, the daughter of Narmadā and begot four sons (VII 5. 41-43). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII. 5. 44-45) In reply to Mālyavān’s appeal (VII. 6. 23-38) advised him to destroy the Devas forthwith, who had incited Viṣṇu against them (VII 6. 39-44). Left Lankā for the heavens disregarding all omens to fight against the Devas (VII. 6. 45-62). Fought a

duel with Viṣṇu in the course of which wounded Garuḍa, but was killed with the discus let off by Viṣṇu (VII. 7. 31-44)

MĀLYAVATĪ, THE—सुतीर्था A river flowing through Citrakūṭa (II. 56. 35)

MĀLYAVĀN, THE—(i) गिरीणामुत्तमः गिरिः Keśari left these hills for the Gokarṇa (V. 35 79-80)

MĀLYAVĀN—(ii) A Rākṣasa Chief, maternal grandfather of Rāvaṇa, सुमहाप्राज्ञः (VI. 35. 6) Setting forth many reasons tried to persuade Rāvaṇa to make peace with Rāma by returning Sītā (VI. 35 6-35) Being scolded by Rāvaṇa (VI 36. 1-13) withdrew from court holding his peace (VI. 36. 14-15). Helped Vibhisana in performing the last rites of Rāvaṇa (VI 111 107) Son of Sukeśa and Devavatī (VII 5 4-6) Pleasing Brahmā with his austerities, obtained the boon of victory and immortality. रात्रिचरः. Began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII 5 9-21) Occupied Lankā at the suggestion of Viśvakarman (VII. 5. 28-29). Married Sundarī, the daughter of Narmadā and begot several children (VII. 5. 34-36). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII 5 44-45) On learning the attempts made by the Devas to subvert him, took counsel with his brothers and invited them to devise means to avert the catastrophe (VII 6 23-38) Left Lankā for the heavens to fight against the Devas disregarding all omens (VII. 6. 45-62) Fled to Lankā on the death of Mālī (VII. 7 45). Scolding Viṣṇu for killing the fleeing enemy, challenged him to fight with him (VII 8 1-5). Fought a duel with Viṣṇu in the course of which wounded his opponent and Garuḍa, but took to flight when Garuḍa fanned him furiously with the wings (VII. 8. 9-20).

MĀHISAKA—A country in the south. Sugrīva asked Angada to go there in search of Sītā (IV. 41. 10).

MITRA—was ruling over Varuṇa's realm conjointly with Varuṇa (VII 56 12) Cursed Urvaśī for dallying with Varuṇa in spite of her previous engagement. Doomed her to descend to the earth, as the wife of Rājā Purūravā (VII. 56. 22-25) Obtained the position of Varuṇa by celebrating the Rājasūya शत्रुनिबर्हण. (VII 83. 6).

MITRAGHNA—A Rāksasa Chief who fought with Rāma (VI 43 11) Killed by Rāma (VI 43 26)

MITHI—Son of Nimi and father of Janaka I (I. 71 4) Born of the lifeless body of Nimi, called Mithi because churned out (मथ्); also called Janaka and Vaideha as well, because born of a bodiless being. महतेजाः (VII 57 19-20).

MITHILĀ—Viśvāmitra and Rāma went to—from Viśālā (I 48. 9). Ruled over by the Janaka, शुभापुरी, at the sight of which all travellers exclaimed साधु! साधु! (I 48 10). Rāma started for—situated to the north-east of Ahalyā's hermitage (I 49. 22, 50 1) Invested by the rejected suitors for Sītā's hand for a year (I. 66 20-22). Ultimately freed by Janaka with divine aid (I 66. 23-25). Invested by Prince Sudhanvan of Śānkāśya (I. 71. 16)

MISRA-KEŚĪ—Her help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II. 91. 17) Danced in the presence of Bharata at the desire of Bharadvāja (II. 91. 47).

MURACĪ-PATTANA—A town in the west Sugrīva sent Suṣeṇa, etc., there in search of Sītā (IV 42. 13).

MUSTIKAS, THE—Lived on dog's flesh, used the articles of the dead, dirty, deformed and ugly (I. 59. 19-20).

MRGA-MANDĀ—Daughter of Krodha-vaśā and Kaśyapa (III 14 21) Mother of the bears सूमराः and चमराः (III. 14 23).

MRGĪ—Daughter of Krodha-vaśā and Kaśyapa (III 14. 21). Mother of the Deer (III. 14 23)

MRTYU—Accompanied Yama when he went out to fight against Rāvaṇa, holding प्रास and मुद्गर in his hands (VII. 22 4) Wounded by Rāvana (VII 22. 20). When Rāvana wounded Yama (VII 22 20-21) requested him to release him so that he might overpower the enemy in no time (VII 22 23-30).

MEKHALA—The name of a country in the south. Sugrīva asked Angada to go there in search of Sītā (IV. 41. 9).

MEGHA—Vide Sauvarṇa.

MEGHANĀDA—His death foreseen by Vālmiki (I 3. 36) His palace visited by Hanūmān. इन्द्रजित् (V. 6. 21). At the request of Rāvana (V. 48. 1-14) went out to fight with Hanūmān in the company of his friends and relatives (V 48. 15-17). देवकल्पः (V 48. 1) अस्त्रवित्, शस्त्रभृता वरिष्ठः, पितामहाराधनसचितास्त्रः (V. 48 2) भुजवीर्याभिगुप्तः तपसा चाभिरक्षितः, देशकालप्रधानः (V 48. 4). दक्षसुतप्रभावः, प्रतिपन्न-बुद्धिः (V 48 15) श्रोमान्, पद्मविशालाक्षः, महातेजाः (V. 48 17) Sat in a car drawn by four tigers (V 48 18-19) असह्यवेगः, इन्द्रकल्प (V. 48 18) रथो, धन्विना श्रेष्ठः शस्त्रज्ञः, अस्त्रविदावरः (V 48 19). रणपण्डितः (V. 48. 21). Twanging his bow confronted Hanūmān (V 48 21-25), and discharged showers of arrows at him (V 48 28) परवीरहन्ता (V. 48 28). रण-कर्मविशारद (V. 48 32) देवसमानविक्रमः (V. 48 33). Finding

that even his infallible weapons were going amiss, learnt by meditation that the enemy was proof against all arms ; so he paralysed him with the Brāhma weapon (V. 48 32-37). महात्मा (V 48 34). Regretted the ignorance of his fellow-Rākṣasas about the efficacy of the Brāhma weapon (V 48. 49-50). Produced Hanūmān in Rāvana's court (V. 48. 53). Hanūmān set fire to his house (V. 54. 11)

Celebrated the Māheśvara Sacrifice ; vanquished and brought Indra to Lankā as a prisoner of war (VI. 7. 19-23). In Rāvaṇa's court stood ready with his arms to kill Rāma, etc (VI 9. 2) In reply to Vibhīṣana's proposal (VI 14. 9-22) describing his personal valour charged him with cowardice (VI 15. 1-7). महात्मा, नैर्ऋतयूथ-मुख्यः (VI. 15. 1). इन्द्रकल्पः, दुरासदः (VI. 15. 8) Disappeared from the battle-field before the very eyes of his opponent by favour of Agni with his arms (VI. 19 12-13). महामायः, placed in charge of the western town-gate (VI. 36. 18) Fought a duel with Angada (VI. 43 6) with clubs (VI 43. 18). Vanished in the void when Aṅgada broke to pieces his chariot (VI 44. 28). Thence discharged the Nāgapāśa arrows at Rāma and Lakṣmana (VI. 44 32-38). पापः, रणकशितः ब्रह्मदत्तवरः, वीरः (VI. 44. 33) अदृश्यः सर्व-भूतानाम्, कूटयोधी (VI 44 36) दुरात्मा (VI. 44 38). Stopped the Vānaras sent out to discover his position (VI 45 5) पर्यन्तरक्ताक्षः, भिन्नाङ्गनचयोपमः (VI. 45. 10). Defied the princes from above (VI 45 10-12) and discharged deadly arrows at them (VI 13-15) अप्रतिकर्मा, आह्वे अप्रतिद्वन्द्वः (VI. 46. 9) Exulted to find them mortally wounded, discharged arrows at the Vānara chiefs. Highly praised by the Rākṣasas withdrew from the battle-field (VI. 46. 11-28). बलवान्, महासत्त्वः (VI. 46. 22). समितिञ्जयः (VI. 46. 28). Repaired to his father and reported the death of Rāma and Lakṣmaṇa (VI. 46. 44-45). Congratulated by

Rāvana (VI 46 47-48). Accompanied Rāvaṇa to the battle-field riding in a chariot उग्रविवृतदष्टः, वरप्रधानः (VI. 59 15). On finding Rāvaṇa sad and dejected (VI. 73 1-2) consoled his father in appropriate terms and started for the battle-field surrounded by a large number of warriors (VI 73 3-16). On reaching the battle-field offered sacrifice to the Fire-God to study the omens, then enchanting the weapons and the chariot disappeared in the sky (VI. 73 17-26). Commanded the Rākṣasas to fight the Vānaras alone (VI. 73. 29). From the skies shot mercilessly at the Vānaras till he routed them and wounded their chiefs (VI. 73. 33-62). Then wounding Rāma and Lakṣmana, retired into the city to report the fact to Rāvana (VI 73. 69-70) In obedience to his father's command (VI 80 1-4) offered the sacrifices and then drove to the battle-field in a resplendent car at the head of a big army, then hiding himself in the skies exasperated Rāma, Lakṣmana and the Vānaras with thick showers of arrows (VI 80. 5-33) सुमहावीर्यः (VI. 81. 3). On learning the intention of Rāma (VI 79 38-41) at once withdrew into the town, but soon came out once more remembering the extermination of his family at the hands of Rāma; leaving town by the western gate he stood in the presence of Rāma and Lakṣmana, and to overwhelm every one with charm, he thought of killing a magic-made Sītā before the eyes of every body (VI 81 1-6) On finding the Vānara army advancing towards him, unsheathed the sword and dragging her by the hair beat her while she cried bitterly calling on Rāma (VI. 81 14-15). In reply to Hanūmān's reproof (VI. 81. 17-22) said that he was bent on doing every thing that went to add to their grief; so saying he killed the magic Sītā with his sword roaring aloud (VI. 81. 24-34). ब्रह्मर्षिणा कुले

जातः, राक्षसी योनिमाश्रितः (VI 81. 18). On finding the Rākṣasa army pressed hard by the Vānaras attacked the enemy and killed a large number with various weapons (VI 82 15-17) When the Vānara army beat a retreat, retired to the Nikumbhīlā to offer sacrifices (VI. 82 23-26) विधानवित् (VI. 82 26). Pleasing Brahmā with his austerities obtained the Brahma-śiras weapon and some swift-going horses from him (VI. 85. 12). Pre-ordained that he would meet with his death at the hands of the enemy who attacked him at the Nikumbhīlā, before he could finish his sacrifices there (VI. 85. 14-15 ब्रह्मास्त्रवित्, प्राज्ञः, महामायः, महाबलः (VI 85. 18). Finding his army hard pressed by the enemy left the grove leaving the sacrifice unfinished, took his seat on the war-chariot and was very soon joined by his soldiers (VI. 86. 14-17). कृष्णाञ्जनचयोपमः, रक्तास्यनयनः, भीमः (VI. 86. 16). On finding his soldiers hard pressed by Hanūmān (VI. 86 18-24) asked the charioteer to drive the chariot that way This done, showered weapons on the head of Hanūmān (VI. 86. 25-28) परमदुर्धर्षः (VI 86. 27). In the sacrificial area seen by Lakṣmaṇa seated on a resplendent car कवची, खड्गी, अपराजितः (VI. 87. 8-9). Being challenged by Lakṣmaṇa (VI. 87 9) cast his eyes on Vibhīṣaṇa and reviled him for having deserted his natural brother and seeking to take the life of his own nephew (VI. 87. 10-17) In reply to Vibhīṣaṇa's words (VI. 87. 18-30) abused him and casting his eyes on Lakṣmaṇa twanged his bow and said that he intended to kill him that day as it seemed that he had forgotten his discomfiture on previous occasions (VI 88. 1-11) भीमबलः (VI. 88. 3.) महेष्वासः, रथस्थः, समलंकृतः, अमित्रघ्नः (VI. 88. 4). सुसंरब्धः (VI. 88. 5). Bandied words and exchanged arrows with Lakṣmaṇa till being wounded lost the colour of his face (VI. 88. 26-38). Fought on continually with him for a very long time, bathed in

a pool of blood without armours (VI 88 41-76) परवीरघ्न (VI. 89 27) Fought a contested duel with Lakṣmaṇa in the course of which lost his charioteer and his horses, then continued the fight on foot (VI 89 26-52) While the Rākṣasas and the Vānaras were fighting with one another, retired to the town and came out shortly afterwards in a fresh car and drove towards Lakṣmaṇa and Vibhīṣaṇa (VI 90 1-12) Mercilessly slaughtering the Vānaras faced Lakṣmaṇa and fought a contested duel with him in the course of which twice lost his bow, his chariot, charioteer and the draught horses, shot through the forehead of Lakṣmaṇa, wounded Vibhīṣaṇa and exchanged deadly arrows with his antagonist and at last was killed with the Aindra weapon (VI 90 14-73) Used to oppress the Brāhmaṇas (VI 90 88).

Born of Mandodarī, so named because his birth-cry stunned Lankā. Brought up in Rāvana's harem in comfort A source of happiness to his parents (VII 12 28-32) Returning from his expeditions Rāvana found him celebrating sacrifices with the help of Uśanā in the Nikumbhilā grove, as a result of which he obtained a divine car, magical powers, inexhaustible quivers and many other weapons (VII. 25. 2-13). Returned to the palace in compliance with his father's desire (VII. 25 16). Led the van of the army while marching against Madhu (VII. 25. 34). On the death of Sumālī once more reassembled the Rākṣasas and drove fearlessly into the ranks of the Devas, thus dispersing them (VII. 28 1-5) Fought a duel with Jayanta overwhelming him with flights of arrows, at last created confusion in the enemy's ranks by manufacturing a blinding darkness (VII 28. 8-18) When the Devas took to flight on the abduction of Jayanta, pursued them (VII 28 19-22). On finding that Indra had made a captive of his father

(VII. 29. 15-19) angrily fought with him and overwhelming him with his magical powers made a prisoner of him (VII 29. 20-27). Finding his father quite spent up, requested him to fight no more, as he had made a captive of Indra (VII 29 32-35). Returned to Lankā with his captive (VII 29. 40). In reply to Brahmā's offer (VII. 30. 1-7) prayed for immortality (VII. 30. 8) That being refused (VII. 30 9-10) said that so long as he would fight from the divine car emanating from the Sun, he would be above death, but he would die whenever he fought leaving his sacrifices unfinished (VII. 30. 10-15). Brahmā accepting his terms, released Indra (VII. 30. 16)

MEDHĀ-TITHI'S (SON)—A great sage of the east who came to greet Rāma on his return home (VII. 1. 2)

MENAKĀ—The renowned Apsarā Accosted by Viśvāmitra while she went to take a bath in the Puṣkara (I. 63. 3-6). रूपेण अप्रतिमा (I. 63. 5). Spent ten years with him in love-making (I 63 6-8) वरारोहा (I. 63. 7) Viśvāmitra on finding that her presence created disturbance in his work of meditation, dismissed her (I 63. 8-13)

MENĀ—सुमध्यमा. Daughter of Meru and the wife of the Himavān (I 35. 14). Gave birth to two daughters, Gangā and Umā (I. 35. 15).

MERU—Father of Menā (I 35. 14) Formerly while outwitting Bali, Viṣṇu placed a step on these hills (IV 40. 58) Situated in the midst of 60,000 hills in the west Formerly granted a boon by Sūrya on account of which it remains tinted with gold night and day. Here come the Vasus, etc., to offer the evening prayers and here the Sun sets At the top there stands the mansion of Varuṇa. Sugrīva asked Suṣena, etc., to go there in

search of Sītā (IV. 42 38-47) Visited by Sugrīva during his flight from Vālīn's fear (IV. 46. 20). नगवर श्रीमान् जाम्बूनदमयः शुभः Brahmā's mansion lay on the middlemost peak (VII 37 (a). 7-8)

MERU-SĀVARṆĪ—A great sage who lived on the Merus धर्मज्ञः, तपसा भावितः, ब्रह्मणा सम (IV 42. 48) सूर्यसन्निभः. Sugrīva asked Suseṇa and other Vānaras to enquire about Sītā of him (IV. 42 49). His daughter was Svayam-prabhā who dwelt in the Ṛksa cave (IV 51. 16)

MAINĀKA, THE—Rāma's visit foreseen by Vālmīki (I. 3.27). A range of hills across the Krauñca mountains in the north. The site of Maya's house. Peopled by the horse-faced girls, the Siddhas, and other ascetics Sugrīva asked Satabala and other Vānaras to go there in search of Sītā (IV. 43 29-32) हिरण्याभः गिरिसत्तम (V 1. 89). Placed by Indra as a bar to the door leading to the nether worlds against the Asuras, had the power to extend sideways and higher up (V. 1. 89-92). Requested by Samudra, raised his golden head clad in tress, above the water-line, to offer a resting place to Hanūmān (V 1. 93-99). When Hanūmān struck its peaks with his chest, was gratified to learn his prowess and having assumed the form of a human being invited him to take rest and described his obligation to his father Vāyu who had saved his wings from being clipped by Indra's thunder-bolt (V 1. 101-122). Its offer of hospitality to Hanūmān highly appreciated by Indra (V 1. 130-136) On his return journey Hanūmān touched it (V. 57 13). Rāma's aerial car passed across—(VI. 123. 18).

MAINDA—One of the Vānara sons of the Aśvins born to help Rāma (I. 17. 14). Partook in the coronation of Sugrīva (IV. 26 35) Lakṣmaṇa passed by his richly furnished house at Kiṣkindhā (IV. 33. 9). महाबलः,

supplied Sugrīva with many crores of Vānaras (IV 39 25) Sugrīva wanted to send him to the south in search of Sitā (IV 41 4). Ransacking the Vindhya entered the Ṛksa cave in search of water (IV. 50. 1-8) In reply to Angada's appeal (IV 64. 15-19) told that he could jump sixty Yojanas (IV 65 7). Obtained the boon of immortality from Brahmā and drank the nectar by vanquishing the Devas (V. 60 1-4). Guarded the Vānara army stationed on the seashore (VI. 5. 2) नयापनयकोविदः (VI. 17. 47) In reply to Rāma's request (VI 17. 31-33) thought that they should try to know the motive of Vibhisaṇa well before taking him in (VI. 17. 47-49). Matchless fighter ; drank nectar with the consent of Brahmā (VI 28 6-7). Fought at the eastern gate under Nīla (VI. 41 38-39) Fought a duel with Vajra-muṣṭi (VI. 43. 12). Boxed the enemy to death (VI. 43. 28). Repaired where Rāma and Lakṣmana were lying senseless (VI 46 3) Wounded by Indrajit (VI. 46 18). Wrought fearful carnage in the ranks of the Rākṣasa army (VI. 55. 30-32) Attacked Atīkāya but being defeated had to retire (VII 71. 39-42). Wounded by Indrajit (VI 73. 44) Finding Angada hardly pressed by the Rākṣasas ran to his assistance (VI. 76. 16) Fought a melee and killed Yūpākṣa (VI. 76. 32-34) Fought a duel with Kumbha but was badly wounded (VI 76. 42-45) Returned to Kiṣkindhā after being duly honoured by Rāma (VI. 128 87-88) Created by the gods to help Rāma (VI 36 47). Greeted and honoured by Rāma (VII. 39. 20). Asked by Rāma to stay on in the world (VII. 108. 33).

MAUDGALYA--A राजकर्त्ता and Brāhmana (II 67. 2) On the morning following the death of Daśaratha attended the court and advised Vasīṣṭha to appoint a king without delay (II. 67 5-8). Being summoned by

Rāma entered his presence-chamber and was duly received (VII 74 4-5) Witnessed the oath-taking ceremony of Sītā in Rāma's court. महायज्ञा. (VII. 96 3).

MLECCHA—Born of the pores of Vasistha's cow to offer resistance to Viśvāmitra's cupidity (I. 55 3) — Princes assembled at Daśaratha's court on the eve of Rāma's coronation, and sang his praise (II. 3. 25-26). A country in the north where Sugrīva asked Śatabala to go in search of Sītā (IV. 43. 11)

Y

YAKSAS, THE—(i) Rāvana granted a boon by Brahmā that he was not to die at the hands of a Yakṣa (I. 15 13) Take refuge with Viṣṇu (I. 15. 25). The Devas requested to produce Vānara-children on Yakṣa girls (I. 17 5) अल्पवीर्या यक्षी (I. 25. 2). Stalk abroad at dead of night (I. 34. 18) Watched the descent of the Gangā (I. 43 17) Followed the course of the Gangā (I. 43. 32) Assembled to witness the struggle between Rāma and Paraśurāma (I. 76 10) Haunted the hermitage of Agastya (III 11. 91). Haunted the Lake Sudarśana for the sake of pleasure (IV. 40. 46) Haunted the Mahendra hills (IV. 41 22; V 1 6) Sang in praise of Hanūmān while he was crossing the sea (V. 1. 84) Haunted the aerial regions (V 1. 167) Surprised to find Akṣa killed by Hanūmān (V 47. 37). Came in a body to witness the duel between Hanūmān and Indrajit (V. 48 23) Haunted the Ariṣṭa hills (V. 56. 36). Left those hills when they sank under the weight of Hanūmān (V. 56. 48). Compared to blooming lotuses in the sky-sea (V. 57 1) Went into raptures when Rāma killed Kumbhakarna (VI. 67 172). Looked admiringly at Sugrīva on the death of Mahodara (VI. 97. 37). Spent the whole night in witnessing the combat between Rāma

and Rāvaṇa (VI. 107. 65). Called as such by Brahmā for in the beginning of the creation they had promised to perform sacrifices (VII 4. 12-13). Praised Viṣṇu when he went out to fight against Mālyavān, etc. (VII. 6 68) Informed Kuvera about the visit of Rāvaṇa to the Kailāsa and with his permission went out to fight with him (VII 14 4-6) Defeated and dispersed by Rāvaṇa (VII. 14. 14-19) Wondered at finding Hanūmān flying at the Sun (VII. 35 25). Pitied Vāyu when they found him nursing the wounded child (VII. 35 65). Honoured Rājā Ila for fear of incurring his displeasure (VII. 87. 5-6). सुमहात्मनः (VII. 87 5). Expressed their joy on the return of Viṣṇu (VII 110 14)

YAKṢA—(ii) A trusted counsellor of Sugrīva. Persuaded the Vānara King to appease the wrath of Lakṣmaṇa by carrying out his promise (IV 31 42-51) सम्मतोदारदर्शनः (IV. 31. 42). अर्थधर्मयोः मन्त्रिण् (IV. 31. 43)

YAJÑA-KOPA—A Rākṣasa Chief who stood ready with his arms in Rāvaṇa's court to kill Rāma, etc. (VI. 9. 1). Fought with Rāma (VI. 43. 11) Killed by Rāma (VI 43. 26). Son of Mālyavān and Sundarī (VII. 5. 34-35)

YAJÑA-ŚATRU—(i) A general of Khara who went to fight with Rāma (III 23 31) महावीर्यः बलाध्यक्षः . Attacked Rāma with his army at the command of Khara (III 26. 26-28).

YAJÑA-ŚATRU—(ii) A Rākṣasa Chief whose house was burnt down by Hanūmān (V. 54. 15). Being wounded by Rāma fled from the battle-field (VI. 44. 20).

YADU—रूपवान् son of Yayāti and Devayānī. Grieved at the favouritism of his father for his step-brother, resolved to commit suicide (VII. 58. 10-14). In reply to

his father's proposal (VII 59 1-3) refused to obey and said that he might approach Pūru whom he liked most (VII 59 4-5) In accordance with his father's curse (VII 59. 13-16) retired to the Krauñca-vana where he produced numerous Rākṣasas (VII 59 20).

YAMA—Kausalyā complains in the bitterness of her heart that surely there was no room left for her in Yama's realm otherwise why she should not have been overtaken by death अन्तकः (II. 20. 50). His protection invoked by Kausalyā during Rāma's exile (II 25. 23). Carried पाश in his hand (III. 28. 11) व्यात्तानन (III. 32. 6). The wielder of the कालचक्र (IV. 16. 33) His chief-town was the Pitrloka (IV. 41. 45). Presided over the southern regions (IV. 52. 7) Defeated by Kumbhakarna (VI 61. 9). Appeared before Rāma and admonished him for ill-treating Sītā (VI 117 2-9) Attended the sacrificial session of King Marutta, but assumed the form of a crow for fear of Rāvaṇa (VII. 18. 4-5) On the departure of Rāvaṇa came out of his place of refuge and offered boons (VII. 18. 24-27). Accorded a formal reception to Nārada and enquired if everything went on well with the religious folk in the world (VII 21. 3-4). On the destruction of his arm at the hands of Rāvaṇa, proceeded to the battle-field in a chariot accompanied by Mrtyu and holding the Kāla-daṇḍa and other weapons (VII. 22. 1-8). अमित्रकर्षी (VII. 22. 15). Fought a duel with Rāvaṇa for seven days in the course of which inflicted severe wounds on the enemy, at last being hurt flames of fire appeared from his fangs (VII 22. 12-22) In reply to Mrtyu (VII 22 23-30) asked him to wait till he did away with the enemy, so saying brandished the Kāla-daṇḍa but just at that time he was stopped by Brahmā (VII. 22 31-36) Stopped by Brahmā (VII 22 37-45). Disappeared from

the battle-field (VII 22. 46-48). प्रेतेश्वरः, कृतान्तः, पाशहस्तः, महाज्वालः, ऊर्ध्वरोमा, भयानकः, दंष्ट्रालः, विद्युज्जिह्वः, सर्पवृश्चिकरोमवान्, रक्ताक्ष, भीमवेगः, सर्वसत्त्वभयंकरः, आदित्य इव दुष्प्रेक्ष्यः, समरेष्वनिवर्तकः, पापानां शासिता (VII. 23 (a) 73-75) On the recommendation of Brahmā (VII 36. 7-9) granted Hanūmān the boon of a sound health and long life (VII 36. 16)

YAMALA—An Asura, killed by Viṣṇu (VII. 6. 35).

YAMUNĀ, THE—Rāma, etc., proceeded towards the country where she met the Gangā (II 54 2). Rāma guessed from the noise produced by the mingling waters of the two rivers that they had arrived at the confluence (II. 54 6). On the confluence was situated the hermitage of Bharadvāja (II 54 8). रम्यश्च पुण्यश्च समागमः (II 54 22). कालिन्दो (II 55. 4). Rāma, etc, crossed the river in a raft (II 55 18) शीघ्रस्रोतस्विनी नदी (II 55 13). Prayed to by Sitā (II 55. 19-20). Reached the south bank of the river (II 55 21). अंशुमती शीघ्रगा ऊर्मिमालिनी (II. 55. 22). विचित्रवालुकजला, हंससारसनादिता (II 55.31). Crossed by Bharata on his way back from Kekaya He bathed, drank and took water (II. 71. 6-7). Crossed by Bharata on his way back from Citrakūṭa ऊर्मिमालिनी (II. 113. 21). Sugrīva asked Vinata to go there in quest of Sitā. Originates in the Yāmuna hills (IV. 40. 21).

YAYĀTI—Son of Nahusa and father of Nābhāga (I. 70. 42) His re-admission to heaven referred to (II. 21 47, 62) His ejection from heaven referred to (III. 66. 7). पौरवर्धनः (VII 58 7). राजर्षिः (VII. 58 8). Over-taken by old age and decay in accordance with Sukra's curse (VII. 58 23), proposed to Yadu that he wanted him to take over his decrepitude for some time (VII 59. 1-3). Yadu refusing (VII 59. 4-5) made the proposal to Pūru (VII. 59. 6). Transferring his infirmity to Pūru,

reigned merrily for many years, then taking back his infirmity from him, placed Pūru on the throne and drove away Yadu and himself retired, on death proceeded to heaven (VII 59. 8-18).

YAVA-KRĪTA—A Ṛsi of the east who came to greet Rāma on his return home (VII. 1 2).

YAVA-DVĪPA—The land of Seven kingdoms Sugrīva asked Vinata to go there in search of Sītā (IV. 40. 30).

YAVANAS, THE—Contingents created by Vasistha's cow Śabalī to resist the cupidity of Viśvāmitra; radiant, valiant. carrying sharp swords and axes, and clad in clothes of gold (I. 54 21-22) Pressed hard by Viśvāmitra. बर्बरः (I 54 23). Born of the private parts of Śabalī (I 55 3). Sugrīva asked Śatabala to ran-sack the towns of the Yavanas in search of Sītā (IV. 43. 12)

YĀMUNA, THE—Hills, the source of the Yamunā. Sugrīva asked Vinata to go there in search of Sītā (IV. 40. 21). Rāma's car passed across—(VI 123 50-51)

YUDDHONMATTA—A Rakṣasa Chief whose palace was visited by Hanūmān (V. 6. 25). Hanūmān set fire to his house (V. 54. 13). Requested by Rāvaṇa to accompany the princes to the battle-field (VI. 69. 16).

YUDHĀJIT—Arrived at Mithilā on the day preceding Rāma's marriage from Kekaya (I 73. 1). Crown-Prince of Kekaya and the maternal uncle of Bharata (I. 73. 2) Came to see Bharata to Ayodhyā first, whence went to Mithilā (I. 73. 4-6). Warmly received by Daśaratha (I. 73. 6). Returned to Kekaya with Bharata and Śatrughna (I. 77. 19-20) Received warmly Vasiṣṭha's messengers (II. 70. 2). Bade farwell to Bharata (II. 70. 28). His welfare enquired after by Kaikeyī (II. 72. 6).

Sent for by Vasiṣṭha (II. 81. 13). Dismissed by Rāma with due honour (VII 38. 8-14). Sent his preceptor, Ṛṣi Gārgya, to Rāma with rich presents to deliver a message (VII 100. 1-3). On the arrival of Bharata joined him and entered the Land of the Gandharvas (VII. 101. 1-3).

YUVANĀŚVA—महतेजा महारथाः . Son of Dhundhumāra and father of Māndhātā (I. 70 25)

YŪPĀKSA—A general of Rāvaṇa who at the desire of his master (V. 46 1-17) fought a duel with Hanūmān and was badly injured (V. 46. 29-32). A सचिव of Rāvaṇa (VI. 60 71). In reply to Kumbhakarna's query (VI. 60. 66-70) informed him how Lankā had been besieged by the Vānaras and how the Rākṣasas were going to be destroyed at the hands of a human being (VI. 60. 71-77) Asked by Rāvaṇa to accompany Kumbha and Nikumbha to the battle-field (VI. 75. 47). Finding Angada toughly handling Śonitākṣa (VI 76. 4-11) rushed to his assistance (VI. 76 12) Fought with Angada in the company of Prajangha and Śonitākṣa (VI. 76. 14-15). Killed in a melee by Maṇḍa (VI. 76. 28-33).*

*The Index in the Old Series is upto this portion only and as such it is incomplete

